

EARLY EUROPEAN HISTORY

BY
HUTTON WEBSTER, PH.D.

PROFESSOR IN THE UNIVERSITY OF NEBRASKA
AUTHOR OF "ANCIENT HISTORY," "READINGS IN ANCIENT HISTORY,"
AND "READINGS IN MEDIEVAL AND MODERN HISTORY"

Part II MEDIEVAL AND EARLY MODERN TIMES



D. C. HEATH & CO., PUBLISHERS
BOSTON NEW YORK CHICAGO

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PREFACE

THIS book, in its two parts, aims to furnish a concise and connected account of human progress during ancient, medieval, and early modern times. It should meet the requirements of those high schools and preparatory schools where ancient history, as a separate discipline, is being supplanted by a more extended course introductory to the study of recent times and contemporary problems. Such a course was first outlined by the Regents of the University of the State of New York in their *Syllabus for Secondary Schools*, issued in 1910.

Since the appearance of the Regents' *Syllabus* the Committee of Five of the American Historical Association has made its *Report* (1911), suggesting a rearrangement of the curriculum which would permit a year's work in English and Continental history. Still more recently the Committee on Social Studies of the Commission on the Reorganization of Secondary Education, in its *Report* (1916) to the National Education Association has definitely recommended the division of European history into two parts, of which the first should include ancient and Oriental civilization, English and Continental history to approximately the end of the seventeenth century, and the period of American exploration.

The first twelve chapters of the present work are based upon the author's *Ancient History*, published four years ago. In spite of many omissions, it has been possible to follow without essential modification the plan of the earlier volume. A number of new maps and illustrations have been added to these chapters.

The selection of collateral reading, always a difficult problem in the secondary school, is doubly difficult when so much ground must be covered in a single course. The author ventures, therefore, to call attention to his *Readings in Ancient History*. Its purpose, in the words of the preface, is "to provide immature pupils with a variety of extended, unified, and interesting extracts on matters which a textbook treats with necessary, though none the less deplorable, condensation." A companion volume, entitled *Readings in Medieval*

and Modern History, has been prepared. References to both books are inserted in footnotes.

At the end of what has been a long and engrossing task, it becomes a pleasant duty to acknowledge the help which has been received from teachers in school and college. Various chapters, either in manuscript or in the proofs, have been read by Professor James M. Leake of Bryn Mawr College; Professor J. C. Hildt of Smith College; Very Rev. Patrick J. Healy, Professor of Church History in the Catholic University of America; Professor E. F. Humphrey of Trinity College; Dr. James Sullivan, Director of the Division of Archives and History, State Dept. of Education of New York; Constantine E. McGuire, Assistant Secretary General, International High Commission, Washington; Miss Margaret E. McGill, of the Newton (Mass.) High School; and Miss Mabel Chesley, of the Erasmus Hall High School, Brooklyn. The author would also express appreciation of the labors of the cartographers, artists, and printers, to whose accuracy and skill every page of the book bears witness.

HUTTON WEBSTER

LINCOLN, NEBRASKA,
February, 1917

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SUGGESTIONS FOR FURTHER STUDY

All serious students of history should have access to the *American Historical Review* (N. Y., 1895 to date, quarterly, \$4.00 a year). This journal, Periodicals the organ of the American Historical Association, contains articles by scholars, critical reviews of all important works, and notes and news. The *History Teacher's Magazine* is edited under the supervision of a committee of the American Historical Association (Philadelphia, 1909 to date, monthly, \$2.00 a year). Every well-equipped school library should contain the files of the *National Geographical Magazine* (Washington, 1890 to date, monthly, \$2.00 a year) and of *Art and Archaeology* (Washington, 1914 to date, monthly, \$3.00 a year). These two periodicals make a special feature of illustrations.

Useful books for the teacher's library include H. E. Bourne, *The Teaching of History and Civics in the Elementary and the Secondary School* (N. Y., 1902, Longmans, Green, and Co., \$1.50), Henry Johnson, *The Works on the Study and Teaching of History* (N. Y., 1915, Macmillan, \$1.40), H. B. George, *Historical Evidence* (N. Y., 1909, Oxford University Press, American Branch, 75 cents), Frederic Harrison, *The Meaning of History and Other Historical Pieces* (New ed., N. Y., 1900 Macmillan, \$1.75), J. H. Robinson, *The New History* (N. Y., 1912, Macmillan, \$1.50), and H. B. George, *The Relations of History and Geography* (4th ed., N. Y., 1910, Oxford University Press, American Branch, \$1.10). The following reports are indispensable:

- The Study of History in Schools.* Report to the American Historical Association by the Committee of Seven (N. Y., 1899, Macmillan, 50 cents).
- The Study of History in Secondary Schools.* Report to the American Historical Association by a Committee of Five (N. Y., 1911, Macmillan, 25 cents).
- Historical Sources in Schools.* Report to the New England History Teachers' Association by a Select Committee (N. Y., 1902, Macmillan, out of print).
- A History Syllabus for Secondary Schools.* Report by a Special Committee of the New England History Teachers' Association (N. Y., 1904, Heath, \$1.32).
- A Bibliography of History for Schools and Libraries.* Published under the auspices of the Association of History Teachers of the Middle States and Maryland (2d ed., N. Y., 1915, Longmans, Green, and Co., 60 cents).

For chronology, genealogies, lists of sovereigns, and other data the most valuable works are Arthur Hassall, *European History, 476-1910* (new ed., Dictionaries N. Y., 1901, Macmillan, \$2.25), G. P. Putnam, *Tabular and Encyclopedias Views of Universal History* (new ed., N. Y., 1915, Putnam, \$2.50), and Karl J. Ploetz, *A Handbook of Universal History*, translated by W. H. Tillinghast (Boston, 1915, Houghton Mifflin Co., \$3.00).

The *Illustrated Topics for Ancient History*, arranged by D. C. Knowlton (Philadelphia, McKinley Publishing Co., 65 cents), contain much valuable material in the shape of a syllabus, source quotations, outline maps, pictures, and other aids. The following syllabi have been prepared for collegiate instruction:

- MUNROE, D. C., and SELLERY, G. C. *A Syllabus of Medieval History, 395-1500* (N. Y., 1913, Longmans, Green, and Co., \$1.00).
- RICHARDSON, O. H. *Syllabus of Continental European History from the Fall of Rome to 1870* (Boston, 1904, Ginn, boards, 75 cents).
- STEPHENSON, ANDREW. *Syllabus of Lectures on European History* (Terre Haute, Ind., 1897, Inland Publishing Co., \$1.50).
- THOMPSON, J. W. *Reference Studies in Medieval History* (2d ed., Chicago, 1914, University of Chicago Press, \$1.25). A rich collection of classified references.

An admirable collection of maps for school use is W. R. Shepherd, *Historical Atlas* (N. Y., 1911, Holt, \$2.50), with about two hundred and fifty maps covering the historical field. Other valuable works **Atlases** are E. W. Dow, *Atlas of European History* (N. Y., 1907, Holt, \$1.50) and Ramsay Muir, *A New School Atlas of Modern History* (N. Y., 1911, Holt, \$1.25). Much use can be made of the inexpensive and handy *Literary and Historical Atlas of Europe* by J. G. Bartholomew in "Everyman's Library" (N. Y., 1910, Dutton, 50 cents).

The Spruner-Bretschneider *Historical Maps* are ten in number, size 62 x 52 inches, and cover the period from A.D. 350 to 1815. The text is in German (Chicago, Nystrom, each \$6.00; Rand, McNally, and Co., each \$6.50). Johnston's *Maps of English and European History* are sixteen in number, size 40 x 30 inches, and include four maps of ancient history (Chicago, Nystrom, each \$2.50). A new series of *European History Maps*, thirty-nine in number, size 40 x 32 inches, has been prepared for the study of ancient history by Professors J. H. Breasted and C. F. Huth, and for medieval and modern history by Professor S. B. Harding (Chicago Denoyer-Geppert Co., complete set with tripod stand, \$52.00; in two spring roller cases, \$73.00). These maps may also be had separately. The maps in this admirable series omit all irrelevant detail, present place names in the modern English form, and in choice of subject matter emphasize the American viewpoint. The school should also possess good physical wall maps such as the Sydow Habenicht or the Kiepert series, both to be obtained from Rand, McNally, and Co. The text is in German. Phillips's *Model Test Maps* and Johnston's *New Series of Physical Wall Maps* are obtainable from A. J. Nystrom and Co. The only large charts available are those prepared by MacCoun for his *Historical Geography Charts of Europe*. The two sections, "Ancient and Classical" and "Medieval and Modern," are sold separately (N. Y., Silver, Burdett, and Co., \$15.00). A helpful series of *Blackboard Outline Maps* is issued by J. L. Engle, Beaver, Penn. These are wall maps, printed with paint on

blackboard cloth, for use with an ordinary crayon. Such maps are also sold by the Denoyer-Geppert Co., Chicago.

The "Studies" following each chapter of this book include various exercises for which small outline maps are required. Such maps are sold by **Outline Maps** D. C. Heath and Co., Boston, New York, Chicago. Useful atlases of outline maps are also to be had of the McKinley Publishing Co., Philadelphia, Atkinson, Mentzer and Grover, Chicago, W. B. Harison, New York City, and of other publishers.

The best photographs of medieval works of art must usually be obtained from the foreign publishers in Naples, Florence, Rome, Munich, Paris, **Illustrations** Athens, and London, or from their American agents. Such photographs, in the usual size, 8 x 10 inches, sell, unmounted, at from 6 to 8 francs a dozen. All dealers in lantern slides issue descriptive catalogues of a great variety of archaeological subjects. In addition to photographs and lantern slides, a collection of stereoscopic views is very helpful in giving vividness and interest to instruction in ancient history. An admirable series of photographs for the stereoscope, including Egypt, Palestine, Greece, and Italy, is issued by Underwood and Underwood, New York City. The same firm supplies convenient maps and handbooks for use in this connection. The Keystone stereographs, prepared by the Keystone View Company, Meadville, Penn., may also be cordially recommended. The architecture, costumes, amusements, and occupations of the Middle Ages in England are shown in *Longmans' Historical Illustrations* (six portfolios, each containing twelve plates in black-and-white, Longmans, Green, and Co., 90 cents, each portfolio). The same firm issues *Longmans' Historical Wall Pictures*, consisting of twelve colored pictures from original paintings illustrating English history (each picture, separately, 80 cents; in a portfolio, \$10.50). Other notable collections are Lehmann's *Geographical Pictures*, *Historical Pictures*, and *Types of Nations*, and Cybulski's *Historical Pictures* (Chicago, Denoyer-Geppert Co.; each picture separately mounted on rollers, \$1.35 to \$2.25). The New England History Teachers' Association publishes a series of *Authentic Pictures for Class Room Use*, size 5 x 8 inches, price 3 cents each. The *Catalogue of the Collection of Historical Material at Simmons College*, prepared by the New England History Teachers' Association (2d ed., Boston, 1912, Houghton Mifflin Co., 25 cents), contains an extensive list of pictures, slides, models, and other aids to history teaching. Among the more useful collections in book form of photographic reproductions and drawings are the following:

FOUGÈRES, GUSTAVE. *La vie publique et privée des Grecs et des Romains* (2d ed., Paris, 1900, Hachette, 15 francs). An album of 85 pictures.

FURTWÄNGLER, ADOLF. *Masterpieces of Greek Sculpture* (N. Y., Scribner, \$15.00).

HEKLER, ANTON. *Greek and Roman Portraits* (N. Y., 1913, Putnam, \$7.50). 311 plates, with comment and bibliography.

MUŽIK, H., and PERSCHINKA, F. *Kunst und Leben im Altertum* (Vienna, 1909, F. Tempsky; Leipzig, G. Freytag, 4.40 marks).

OSBORNE, DUFFIELD. *Engraved Gems* (N. Y., 1913, Holt, \$6.00).

PARMETIER, A. *Album historique* (Paris, 1894-1905, Colin, 4 vols., each 15 francs). Illustrations covering the medieval and modern periods, with descriptive text in French.

To vitalize the study of geography and history there is nothing better than the reading of modern books of travel. Among these may be mentioned:

CLARK, F. E. *The Holy Land of Asia Minor* (N. Y., 1914, Scribner, \$1.00). Popular sketches.

DUNNING, H. W. *To-day on the Nile* (N. Y., 1905, Pott, \$2.50).

— *To-day in Palestine* (N. Y., 1907, Pott, \$2.50).

DWIGHT, H. G. *Constantinople, Old and New* (N. Y., 1915, Scribner, \$5.00).

EDWARDS, AMELIA B. *A Thousand Miles up the Nile* (2d ed., N. Y., 1888, Dutton, \$2.50).

FORMAN, H. J. *The Ideal Italian Tour* (Boston, 1911, Houghton Mifflin Co., \$1.50). A brief and attractive volume covering all Italy.

HAY, JOHN. *Castilian Days* (Boston, 1871, Houghton Mifflin Co., \$1.25).

HUTTON, EDWARD. *Rome* (N. Y., 1909, Macmillan, \$2.00).

JACKSON, A. V. W. *Persia, Past and Present* (N. Y., 1906, Macmillan, \$4.00).

LUCAS, E. V. *A Wanderer in Florence* (N. Y., 1912, Macmillan, \$1.75).

WARNER, C. D. *In the Levant* (N. Y., 1876, Harper, \$2.00).

The following works of historical fiction comprise only a selection from a very large number of books suitable for supplementary reading. For extended bibliographies see E. A. Baker, *A Guide to Historical Fiction* (new ed., N. Y., 1914, Macmillan, \$6.00) and Jonathan Nield, *A Guide to the Best Historical Novels and Tales* (3d ed., N. Y., 1904, Putnam, \$1.75). An excellent list of historical stories, especially designed for children, will be found in the *Bibliography of History for Schools and Libraries*, parts viii-ix.

BULWER-LYTTON, EDWARD. *The Last Days of Pompeii* (Boston, 1834, Little, Brown, and Co., \$1.25).

CHAMPNEY, ELIZABETH W. *The Romance of Imperial Rome* (N. Y., 1910, Putnam, \$3.50).

CHURCH, A. J. *Stories of Charlemagne and the Twelve Peers of France* (N. Y., 1902, Macmillan, \$1.75).

DAHN, FELIX. *Felicitas* (Chicago, 1883, McClurg, 75 cents). Rome, 476 A.D.

DOYLE, A. C. *The White Company* (Boston, 1890, Caldwell, 75 cents). The English in France and Castile, 1366-1367 A.D.

ELIOT, GEORGE. *Romola* (N. Y., 1863, Dutton, 35 cents). Florence and Savonarola in the latter part of the fifteenth century.

HALE, E. E. *In His Name* (Boston, 1873, Little, Brown, and Co., \$1.00). The Waldenses about 1170 A.D.

HARDY, A. S. *Passe Rose* (Boston, 1889, Houghton Mifflin Co., \$1.25). Franks and Saxons of Charlemagne's time.

- HAWTHORNE, NATHANIEL. *The Scarlet Letter* (N. Y., 1850, Dutton, 35 cents). Massachusetts in the seventeenth century.
- HUGO, VICTOR. *Notre Dame* (N. Y., 1831, Dutton, 35 cents). Paris, late fifteenth century.
- IRVING, WASHINGTON. *The Alhambra* (N. Y., 1832, Putnam, \$1.00). Sketches, of the Moors and Spaniards.
- JACOBS, JOSEPH (editor). *The Most Delectable History of Reynard the Fox* (N. Y., 1895, Macmillan, \$1.50).
- KINGSLEY, CHARLES. *Westward Ho!* (N. Y., 1855, Dutton, 35 cents). Voyages of Elizabethan seamen and the struggle with Spain.
- LANG, ANDREW. *The Monk of Fife* (N. Y., 1895, Longmans, Green, and Co., \$1.25). The Maid of Orleans and the Hundred Years' War.
- LANE, E. W. (translator). *The Arabian Nights' Entertainments* (2d ed., N. Y., 1859, Macmillan, 35 cents).
- MANZONI, ALESSANDRO. *The Betrothed* (N. Y., 1825, Macmillan, 2 vols., 70 cents). Milan under Spanish rule, 1628-1630 A.D.
- MASON, EUGENE (translator). *Aucassin and Nicolette and other Medieval Romances, and Legends* (N. Y., 1910, Dutton, 35 cents).
- READE, CHARLES. *The Cloister and the Hearth* (N. Y., 1861, Dutton, 35 cents). Eve of the Reformation.
- SCHEFFEL, J. VON. *Ekkehard*, translated by Helena Easson (N. Y., 1857, Dutton, 35 cents). Germany in the tenth century.
- SCOTT, (Sir) WALTER. *The Talisman* (N. Y., 1825, Dutton, 35 cents). Reign of Richard I, 1193 A.D.
——— *Ivanhoe* (N. Y., Heath, 50 cents). Richard I, 1194 A.D.
- SIENKIEWICZ, HENRYK. *Quo Vadis?* (Boston, 1896, Little, Brown, and Co., \$2.00). Reign of Nero.
- STEVENSON, R. L. *The Black Arrow* (N. Y., 1888, Scribner, \$1.00). War of the Roses.
- "TWAIN, MARK." *A Connecticut Yankee at the Court of King Arthur* (N. Y., 1889, Harper, \$1.75).

It is unnecessary to emphasize the value, as collateral reading, of historical poems and plays. To the brief list which follows should be added,

Historical Poetry the material in Katharine Lee Bates and Katharine Coman, *English History told by English Poets* (N. Y., 1902, Macmillan, 60 cents).

BURNS, ROBERT. *The Battle of Bannockburn*.

CLOUGH, A. H. *Columbus*.

COLERIDGE, S. T. *Kubla Khan*.

DRAYTON, MICHAEL. *The Battle of Agincourt*.

LONGFELLOW, H. W. "The Saga of King Olaf" (*Tales of a Wayside Inn*) and *The Skeleton in Armor*.

MACAULAY J. B. *The Armada*, and *The Battle of Irvy*.

MILLER, JOAQUIN. *Columbus*.

ROSSETTI, D. G. *The White Ship*.

SCHILLER, FRIEDRICH. *The Maid of Orleans*, *William Tell*, *Maria Stuart*, and *Wallenstein*.

SCOTT, (Sir) WALTER. "Flodden Field" (*Marmion*, canto vi, stanzas 19-27, 33-35).

SHAKESPEARE, WILLIAM. *King John*, *Richard the Second*, *Henry the Fourth*, parts i and ii, *Henry the Fifth*, *Henry the Sixth*, parts i, ii, and iii, *Richard the Third*, *Henry the Eighth*, and *The Merchant of Venice*.

TENNYSON, ALFRED. *Boadicea*, *St. Telemachus*, *St. Simeon Stylites*, *Sir Galahad* and *The Revenge: A Ballad of the Fleet*.

THACKERAY, W. M. *King Canute*.

Full information regarding the best translations of the sources of ancient, medieval, and modern history is to be found in one of the Reports previously cited—*Historical Sources in Schools*, parts ii-iv. The use of the following collections of extracts from the sources will go far toward remedying the lack of library facilities.

Sources DUNCALF, FREDERIC, and KREY, A. C. *Parallel Source Problems in Medieval History* (N. Y., 1912, Harper, \$1.10).

OGG, F. A. *A Source Book of Medieval History* (N. Y., 1907, American Book Co., \$1.50).

ROBINSON, J. H. *Readings in European History* (Abridged ed., Boston, 1906, Ginn, \$1.50).

THATCHER, O. J., and MCNEAL, E. H. *A Source Book for Medieval History* (N. Y., 1905, Scribner, \$1.85).

WEBSTER, HUTTON. *Readings in Medieval and Modern History* (N. Y., 1917, Heath, \$1.12). *Translations and Reprints from the Original Sources of European History* (N. Y., 1894-1899, Longmans, Green, and Co., 6 vols., each \$1.50).

Most of the books in the following list are inexpensive, easily procured and well adapted in style and choice of topics to the needs of immature pupils. A few more elaborate and costly volumes, especially valuable for their illustrations, are indicated by an asterisk (*). For detailed bibliographies, often accompanied by critical estimates, see C. K. Adams, *A Manual of Historical Literature* (3d ed., N. Y., 1889, Harper, \$2.50), and the *Bibliography of History for Schools and Libraries*, parts III-V.

GENERAL WORKS

CARLYLE, THOMAS. *On Heroes, Hero-Worship, and the Heroic in History* (N. Y., 1840, Dutton, 35 cents).

CREASY, E. S. *The Fifteen Decisive Battles of the World from Marathon to Waterloo* (N. Y., 1854, Dutton, 35 cents).

GIBBINS, H. DE B. *The History of Commerce in Europe* (2d ed., N. Y., 1897, Macmillan, 90 cents).

HERBERTSON, A. J. and HERBERTSON, F. D. *Man and His Work* (3d ed., N. Y., 1914, Macmillan, 60 cents). An introduction to the study of human geography.

JACOBS, JOSEPH. *The Story of Geographical Discovery* (N. Y., 1898, Appleton, 35 cents).

JENKS, EDWARD. *A History of Politics* (N. Y., 1900, Dutton, 35 cents). A very illuminating essay.

KEANE, JOHN. *The Evolution of Geography* (London, 1899, Stanford, 6s.). Helpfully illustrated.

MYRES, J. L. *The Dawn of History* (N. Y., 1912, Holt, 50 cents).

- PATTISON, R. P. D. *Leading Figures in European History* (N. Y., 1912, Macmillan, \$1.60). Biographical sketches of European statesmen from Charlemagne to Bismarck.
- REINACH, SALOMON. *Apollo; an Illustrated Manual of the History of Art throughout the Ages*, translated by Florence Simmonds (last ed., N. Y., 1914, Scribner, \$1.50). The best brief work on the subject.
- SEIGNOBOS, CHARLES. *History of Medieval and of Modern Civilization*, edited by J. A. James (N. Y., 1907, Scribner, \$1.25).

MEDIEVAL HISTORY

- ADAMS, G. B. *The Growth of the French Nation* (N. Y., 1896, Macmillan, \$1.25). The best short history of France.
- ARCHER, T. A., and KINGSFORD, C. L. *The Crusades* (N. Y., 1894, Putnam, \$1.50).
- BARING-GOULD, SABINE. *Curious Myths of the Middle Ages* (N. Y., 1869, Longmans, Green, and Co., \$1.25).
- BATESON, MARY. *Medieval England* (N. Y., 1903, Putnam, \$1.50). Deals with social and economic life. "Story of the Nations."
- CHEYNEY, E. P. *An Introduction to the Industrial and Social History of England* (N. Y., 1901, Macmillan, \$1.40). The best brief work on the subject.
- CHURCH, R. W. *The Beginning of the Middle Ages* (N. Y., 1877, Scribner, \$1.00).
- CUTTS, E. L. *Scenes and Characters of the Middle Ages* (London, 1872, De La More Press, 7s. 6d.). An almost indispensable book; illustrated.
- DAVIS, H. W. C. *Medieval Europe* (N. Y., 1911, Holt, 50 cents).
- *Charlemagne, the Hero of Two Nations* (N. Y., 1899, Putnam, \$1.50). "Heroes of the Nations."
- EMERTON, EPHRAIM. *An Introduction to the Study of the Middle Ages* (Boston, 1888, Ginn, \$1.10). The most satisfactory short account, and of special value to beginners.
- FOORD, EDWARD. *The Byzantine Empire* (N. Y., 1911, Macmillan, \$2.00). The most convenient short treatment; lavishly illustrated.
- * GIBBON, EDWARD. *The History of the Decline and Fall of the Roman Empire*, edited by J. B. Bury (N. Y., 1914, Macmillan, 7 vols., \$25.00). The best edition, illustrated and provided with maps, of this standard work.
- * GREEN, J. R. *Short History of the English People*, edited by Mrs. J. R. Green and Miss Kate Norgate (N. Y., 1893-1895, Harper, 4 vols., \$20.00). A beautifully illustrated edition of this standard work.
- GUERBER, H. A. *Legends of the Middle Ages* (N. Y., 1896, American Book Co., \$1.50).
- HASKINS, C. H. *The Normans in European History* (Boston, 1915, Houghton Mifflin Co., \$2.00).
- HODGKIN, THOMAS. *The Dynasty of Theodosius* (N. Y., 1899, Oxford University Press, American Branch, \$1.50). Popular lectures summarizing the author's extensive studies.
- JESSOPP, AUGUSTUS. *The Coming of the Friars, and Other Historic Essays* (N. Y., 1888, Putnam, \$1.25). A book of great interest.
- * LACROIX, PAUL. *Science and Literature in the Middle Ages and at the Period of the Renaissance* (London, 1880, Bickers and Son, out of print).
- LAWRENCE, W. W. *Medieval Story* (N. Y., 1911, Columbia University Press, \$1.50). Discusses the great literary productions of the Middle Ages.

- MAWER, ALLEN. *The Vikings* (N. Y., 1913, Putnam, 35 cents).
- MUNRO, D. C., and SELLERY, G. C. *Medieval Civilization* (2d ed., N. Y., 1907, Century Co., \$2.00). Translated selections from standard works by French and German scholars.
- RAIT, R. S. *Life in the Medieval University* (N. Y., 1912, Putnam, 35 cents). "Cambridge Manuals."
- SYNGE, M. B. *A Short History of Social Life in England* (N. Y., 1906, Barnes, \$1.50).
- TAPPAN, Eva M. *When Knights were Bold* (Boston, 1912, Houghton Mifflin Co., \$2.00). An economic and social study of the Feudal Age; charmingly written.
- TICKNER, F. W. *A Social and Industrial History of England* (N. Y., 1915, Longmans, Green, and Co., \$1.00). Very simply written and well illustrated.
- * WRIGHT, THOMAS. *The Homes of Other Days* (London, 1871, Trübner, out of print). Valuable for both text and illustrations.

TRANSITION TO MODERN TIMES

- CHEYNEY, E. P. *European Background of American History, 1300-1600* (N. Y., 1904, Harper, \$2.00).
- CREIGHTON, MANDELL. *The Age of Elizabeth* (13th ed., N. Y., 1897, Scribner, \$1.00). "Epochs of Modern History."
- FISKE, JOHN. *The Discovery and Colonisation of North America* (Boston, 1905, Ginn, 90 cents).
- GARDINER, S. R. *The Thirty Years' War* (N. Y., 1874, Scribner, \$1.00).
- GOODYEAR, W. H. *Renaissance and Modern Art* (N. Y., 1894, Macmillan, \$1.00).
- HUDSON, W. H. *The Story of the Renaissance* (N. Y., 1912, Cassell, \$1.50). A well-written volume.
- HULME, E. M. *The Renaissance, the Protestant Revolution, and the Catholic Reformation in Continental Europe* (rev. ed., N. Y., 1915, Century Co., \$2.50). The best work on the subject by an American scholar.
- * JOYCE, T. A. *Mexican Archaeology* (N. Y., 1914, Putnam, \$4.00).
— *South American Archaeology* (N. Y., 1912, Putnam, \$3.50).
- KERR, P. H., and KERR, A. C. *The Growth of the British Empire* (N. Y., 1911, Longmans, Green, and Co., 50 cents).
- OLDHAM, J. B. *The Renaissance* (N. Y., 1912, Dutton, 35 cents).
- SEEBOHM, FREDERIC. *The Era of the Protestant Revolution* (N. Y., 1875, Scribner, \$1.00). "Epochs of Modern History."



EARLY EUROPEAN HISTORY

Part 11

MEDIEVAL AND EARLY MODERN TIMES

CHAPTER XIII

WESTERN EUROPE DURING THE EARLY MIDDLE AGES, 476-962 A.D.¹

102. The Ostrogoths in Italy, 488-553 A.D.

WE are not to suppose that the settlement of Germans within the Roman Empire ended with the deposition of Romulus Augustulus, near the close of the fifth century. The following centuries witnessed fresh invasions and the establishment of new Germanic states. The study of these troubled times leads us from the classical world to the world of medieval Europe, from the history of antiquity to the history of the Middle Ages.

The kingdom which Odoacer established on Italian soil did not long endure. It was soon overthrown by the Ostrogoths.

The Ostrogoths under Theodoric At the time of the "fall" of Rome in 476 A.D. they occupied a district south of the middle Danube, which the government at Constantinople had hired them to defend. The Ostrogoths proved to be expensive and dangerous allies. When, therefore, their chieftain, Theodoric, offered to lead his people into Italy and against Odoacer, the Roman emperor gladly sanctioned the undertaking.

Theodoric led the Ostrogoths — women and children as well as warriors — across the Alps and came down to meet Odoacer and his soldiers in battle. After suffering several defeats, Odoacer shut himself up in the strong fortress of Ravenna. Theodoric could not capture the place and at last agreed to share with Odoacer the government of Italy, if the latter would surrender. The agreement was never carried into effect. When Theodoric entered Ravenna, he invited Odoacer to a great feast and at

¹ Webster, *Readings in Medieval and Modern History*, chapter i, "Stories of the Lombard Kings"; chapter ii, "Charlemagne."

its conclusion slew him in cold blood. Theodoric had now no rival in Italy.

Though Theodoric gained the throne by violence and treachery, he soon showed himself to be, as a ruler, wise, broad-minded, and humane. He had lived as a youth in the imperial court at Constantinople and there had become well acquainted with Roman ideas of law and order. Roman civilization impressed him; and he wished

Theodoric,
king of Italy,
493-526 A.D.



TOMB OF THEODORIC AT RAVENNA

A two-storied marble building erected by Theodoric in imitation of a Roman tomb. The roof is a single block of marble, 33 feet in diameter and weighing more than 300 tons. Theodoric's body was subsequently removed from its resting place, and the mausoleum was converted into a church.

not to destroy but to preserve it. Theodoric reigned in Italy for thirty-three years, and during this time the country enjoyed unbroken peace and prosperity.

The enlightened policy of Theodoric was exhibited in many ways. He governed Ostrogoths and Romans with equal consideration. He kept all the old offices, such as the senatorship and the consulate, and by preference filled them with men of Roman birth. His chief counselors were Romans. A legal code, which he drew up for the use of Ostrogoths and Romans alike, contained only selections from Roman law. He was remarkably tolerant and, in

spite of the fact that the Ostrogoths were Arians,¹ was always ready to extend protection to Catholic Christians. Theodoric patronized literature and gave high positions to Roman writers. He restored the cities of Italy, had the roads and aqueducts repaired, and so improved the condition of agriculture that Italy, from a wheat-importing, became a wheat-exporting, country. At Ravenna, the Ostrogothic capital, Theodoric erected many notable buildings, including a palace, a mausoleum, and several churches. The remains of these structures are still to be seen.

The influence of Theodoric reached far beyond Italy. He allied himself by marriage with most of the Germanic rulers of the West. His second wife was a Frankish foreign princess, his sister was the wife of a Vandal chieftain, one of his daughters married a king of the Visigoths, and another daughter wedded a Burgundian king. Theodoric by these alliances brought about friendly relations between the various barbarian peoples. It seemed, in fact, as if the Roman dominions in the West might again be united under a single ruler; as if the Ostrogoths might be the Germanic people to carry on the civilizing work of Rome. But no such good fortune was in store for Europe.

Theodoric died in 526 A.D. The year after his death, a great emperor, Justinian, came to the throne at Constantinople.

End of the Ostrogothic kingdom, 553 A.D. Justinian had no intention of abandoning to the Germans the rich provinces of Sicily and Italy. Although the Ostrogoths made a stubborn resistance to his armies, in the end they were so completely overcome that they agreed to withdraw from the Italian peninsula. The feeble remnant of their nation filed sadly through the passes of the Alps and, mingling with other barbarian tribes, disappeared from history.

103. The Lombards in Italy, 568-774 A.D.

The destruction of the Ostrogothic kingdom did not free Italy of the Germans. Soon after Justinian's death the country

¹ See page 236.



EUROPE IN THE SIXTH CENTURY

was again overrun, this time by the Lombards. The name of these invaders (in Latin, *Langobardi*) may have been derived from the long beards that gave them such a ferocious aspect. The Lombards were the last of the Germanic peoples to quit their northern wilderness and seek new homes in sunny Italy. They seized the territory north of the river Po — a region ever since known as Lombardy — and established their capital at Pavia. The Lombards afterwards made many settlements in central and southern Italy, but never succeeded in subduing the entire peninsula.

The rule of the Lombards at first bore hardly on Italy, which they treated as a conquered land. In character they seem to have been far less attractive than their predecessors, the Visigoths and Ostrogoths. Many of them were still heathen when they entered Italy and others were converts to the Arian¹ form of Christianity. In course of time, however, the Lombards accepted Roman Catholicism and adopted the customs of their subjects. They even forgot their Germanic language and learned to speak Latin. The Lombard kingdom lasted over two centuries, until it was overthrown by the Franks.²

The failure of the Lombards to conquer all Italy had important results in later history. Sicily and the extreme southern part of the Italian peninsula, besides large districts containing the cities of Naples, Rome, Genoa, Venice, and Ravenna, continued to belong to the Roman Empire in the East. The rulers at Constantinople could not exercise effective control over their Italian possessions, now that these were separated from one another by the Lombard territories. The consequence was that Italy broke up into a number of small and practically independent states, which never combined into one kingdom until our own time. The ideal of a united Italy waited thirteen hundred years for its realization.³

¹ See page 236.

² See page 309.

³ The modern kingdom of Italy dates from 1861–1870 A.D.

104. The Franks under Clovis and His Successors

We have already met the Franks in their home on the lower Rhine, from which they pushed gradually into Roman territory.¹ In 486 A.D., just ten years after the deposition of Romulus Augustulus, the Franks went forth to conquer under Clovis,² one of their chieftains. By overcoming the governor of Roman Gaul, in a battle near Soissons, Clovis destroyed the last vestige of imperial rule in the West and extended the Frankish dominions to the river Loire. Clovis then turned against his German neighbors. East of the Franks, in the region now known as Alsace, lived the Alamanni, a people whose name still survives in the French name of Germany.³ The Alamanni were defeated in a great battle near Strassburg (496 A.D.), and much of their territory was added to that of the Franks. Clovis subsequently conquered the Visigothic possessions between the Loire and the Pyrenees, and compelled the Burgundians to pay tribute. Thus Clovis made himself supreme over nearly the whole of Gaul and even extended his authority to the other side of the Rhine. This great work entitles him to be called the founder of the French nation.

Clovis reigned in western Europe as an independent king, but he acknowledged a sort of allegiance to the Roman emperor by accepting the title of honorary consul. Henceforth to the Gallo-Romans he represented the distant ruler at Constantinople. The Roman inhabitants of Gaul were not oppressed; their cities were preserved; and their language and laws were undisturbed. Clovis, as a statesman, may be compared with his eminent contemporary, Theodoric the Ostrogoth.

The Franks were still a heathen people, when they began

The Franks
and the
Gallo-
Romans

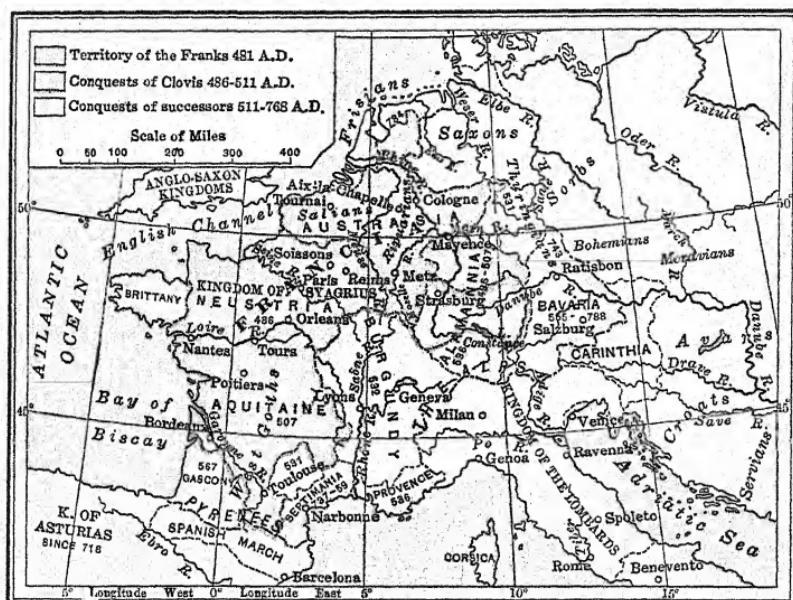
¹ See page 245.

² His name is properly spelled Chlodw^{eg}, which later became Ludwig, and in French, Louis.

³ *Allemagne*. On the other hand, the inhabitants of Gaul came to call their country *France* and themselves *Français* after their conquerors, the Germanic Franks.

their career of conquest. Clovis, however, had married a Burgundian princess, Clotilda, who was a devout Catholic and an ardent advocate of Christianity. The story is told how, when Clovis was hard-pressed by the Alamanni at the battle of Strassburg, he vowed that if Clotilda's God gave him victory he would become a Christian. The Franks won, and Clovis, faithful to his

Christianization
of the
Franks, 496
A.D.



GROWTH OF THE FRANKISH DOMINIONS, 481-768 A.D.

vow, had himself baptized by St. Remi, bishop of Reims. "Bow down thy head," spoke the bishop, as the Frankish king approached the font, "adore what thou hast burned, burn what thou has adored."¹ With Clovis were baptized on that same day three thousand of his warriors.

The conversion of Clovis was an event of the first importance. He and his Franks naturally embraced the orthodox Catholic faith, which was that of his wife, instead of the Arian form of Christianity, which had been accepted by almost all the

¹ Gregory of Tours, *Historia Francorum*, ii, 31.

other Germanic invaders. Thus, by what seems the merest accident, Catholicism, instead of Arianism, became the religion of a large part of western Europe. More than this, the conversion of Clovis gained for the Frankish king and his successors the support of the Roman Church. The friendship between the popes and the Franks afterwards ripened into a close alliance which greatly influenced European history.

The descendants of Clovis are called Merovingians.¹ They occupied the throne of the Franks for nearly two hundred and fifty years. The annals of their reigns form an unpleasant catalogue of bloody wars, horrible murders, and deeds of treachery without number. Nevertheless, the earlier Merovingians were strong men, under whose direction the Frankish territory continued to expand, until it included nearly all of what is now France, Belgium, and Holland, besides a considerable part of Germany.

The Frankish conquests differed in two important respects from those of the other Germanic peoples. In the first place, the Franks did not cut themselves off completely from their original homes. They kept permanently their territory in Germany, drawing from it continual reinforcements of fresh German blood. In the second place, the Franks steadily added new German lands to their possessions. They built up in this way what was the largest and the most permanent of all the barbarian states founded on the ruins of the Roman Empire.

105. The Franks under Charles Martel and Pepin the Short

After the middle of the seventh century the Frankish rulers, worn out by violence and excesses, degenerated into weaklings, who reigned but did not rule. The actual management of the state passed into the hands of officers, called "mayors of the palace." They left to the kings little more than their title, their long hair, — the badge of royalty among the Franks, — and a scanty allowance for their

Significance
of Clovis's
conversion

The earlier
Merovingian
kings

Character of
the Frankish
conquests

The later
Merovingian
kings

¹ From Merovech, grandfather of Clovis.

support. The later Merovingians, accordingly, are often known as the "do-nothing kings."

The most illustrious of these mayors was Charles, surnamed Martel, "the Hammer," from the terrible defeat which he administered to the Mohammedans near Tours, in central France.¹ Charles Martel was virtually a king, but he never ventured to set aside the Merovingian ruler and himself ascend the throne. This step was taken, however, by Charles's son, Pepin the Short.

Pepin the Short becomes king of the Franks, 751 A.D. Before dethroning the last feeble "do-nothing," Pepin sought the approval of the bishop of Rome. The pope, without hesitation, declared that it was only right that the man who had the real authority in the state should have the royal title also. Pepin, accordingly, caused himself to be crowned king of the Franks, thus founding the Carolingian² dynasty (751 A.D.). Three years later Pope Stephen II came to Pepin's court and solemnly anointed the new ruler with holy oil, in accordance with ancient Jewish custom. The rite of anointing, something unknown to the Germans, gave to Pepin's coronation the sanction of the Roman Church. Henceforth the Frankish sovereigns called themselves "kings by the grace of God."

Pepin was soon able to repay his great obligation to the Roman Church by becoming its protector against the Lombards. **"Donation of Pepin," 756 A.D.** These barbarians, who were trying to extend their rule in Italy, threatened to capture Rome and the territory in the vicinity of that city, then under the control of the pope. Pepin twice entered Italy with his army, defeated the Lombards, and forced them to cede to Pope Stephen an extensive district lying between Rome and Ravenna. Pepin might have returned this district to the emperor at Constantinople, to whom it had belonged, but the Frankish king declared that he had not fought for the advantage of any man but for the welfare of his own soul. He decided,

¹ See page 379.

² So called from Pepin's son, Charles the Great (in Latin, *Carolus Magnus*). The French form of his name is Charlemagne.

therefore, to bestow his conquests on St. Peter's representative, the pope. Before this time the bishops of Rome had owned much land in Italy and had acted as virtual sovereigns in Rome and its neighborhood. Pepin's gift, known as the "Donation of Pepin," greatly increased their possessions, which came to be called the States of the Church. They remained in the hands of the popes until late in the nineteenth century.¹

106. The Reign of Charlemagne, 768-814 A.D.

Pepin was succeeded in 768 A.D. by his two sons, one of whom, Charlemagne, three years later became sole king of the Franks. Charlemagne reigned for nearly

half a century, and during this time he set his stamp on all later European history. His character and personality are familiar to us from a brief biography, written by his secretary, Einhard. Charlemagne, we learn, was a tall, square-shouldered, strongly built man, with bright, keen eyes, and an expression at once cheerful and dignified. Riding, hunting, and swimming were his favorite sports. He was simple in his tastes and very temperate in both food and drink. Except when in Rome, he wore the old Frankish costume, with high-laced boots, linen tunic, blue cloak, and sword girt at his side. He was a clear, fluent speaker, used Latin as readily as his native tongue, and understood Greek



CHARLEMAGNE

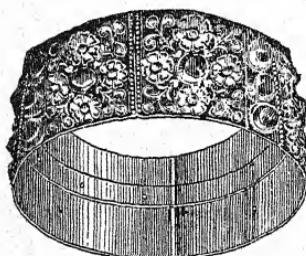
Lateran Museum, Rome

A mosaic picture, made during the lifetime of Charlemagne, and probably a fair likeness of him.

¹ In 1870 A.D. the States of the Church were added to the newly formed kingdom of Italy.

when it was spoken. "He also tried to learn to write and often kept his tablets and writing book under the pillow of his couch, that, when he had leisure, he might practice his hand in forming letters; but he made little progress in this task, too long deferred and begun too late in life."¹ For the times, however, Charlemagne was a well-educated man — by no means a barbarian.

Much of Charlemagne's long life, almost to its close, was filled with warfare. He fought chiefly against the still-heathen



THE IRON CROWN OF LOMBARDY

A fillet of iron, which, according to pious legend, had been beaten out of one of the nails of the True Cross. It came to the Lombards as a gift from Pope Gregory I, as a reward for their conversion to Roman Catholicism. During the Middle Ages it was used to crown the German emperors kings of Italy. This precious relic is now kept in a church at Monza in northern Italy.

which threatened with death all Saxons who refused baptism or observed the old heathen rites. By such harsh means Charlemagne at length broke down the spirit of resistance among the people. All Saxony, from the Rhine to the Elbe, became a Christian land and a permanent part of the Frankish realm.

Shortly after the beginning of the Saxon wars the king of the Franks received an urgent summons from the pope, who was again being threatened by his old enemies, the Lombards. Charlemagne led a mighty host across the Alps, captured

Conquest peoples on the frontiers of the Frankish
and con-
version of
the Saxons,
772-804 A.D. realm. The subjugation of the Saxons, who lived in the forests and marshes of northwestern Germany, took many years. Charlemagne at the head of a great army would invade their territory, beat them in battle, and receive their submission, only to find his work undone by a sudden rising of the liberty-loving natives, after the withdrawal of the Franks. Once when Charlemagne was exasperated by a fresh revolt, he ordered forty-five hundred prisoners to be executed. This savage massacre was followed by equally severe laws,

¹ Einhard, *Vita Caroli Magni*, 25.

E U R O P E

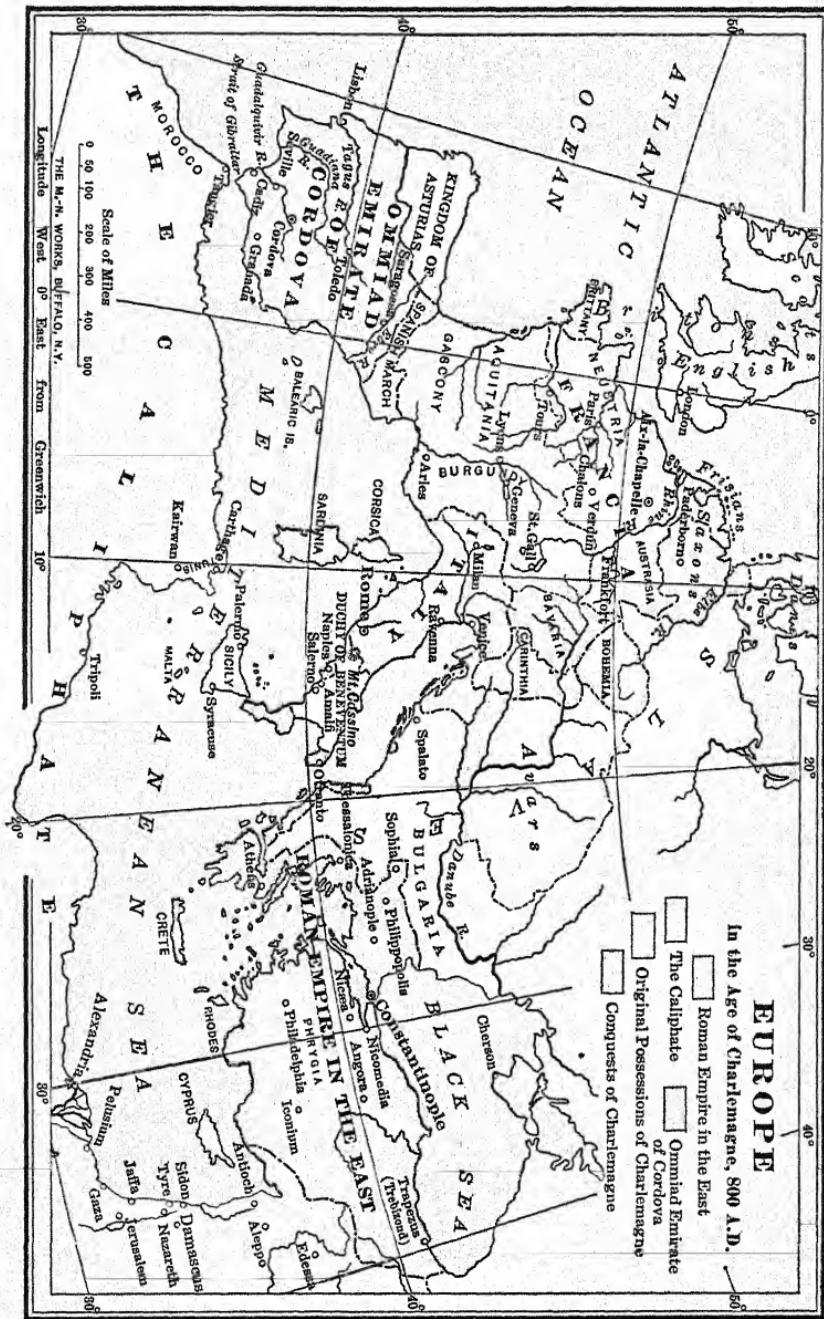
In the Age of Charlemagne, 800 A.D.



Roman Empire in the East

Caliphate of Cordova

Original Possessions of Charlemagne



Scale of Miles
0 50 100 200 300 400 500

THE M.-N. WORKS, BUFFALO, N.Y.

Longitude West 0° East from Greenwich

Pavia, where the Lombard ruler had taken refuge, and added his possessions to those of the Franks. Thus passed away one more of the Germanic states which had arisen on the ruins of the Roman Empire. Charlemagne now placed on his own head the famous "Iron Crown," and assumed the title of "King of the Franks and Lombards, and Patrician of the Romans."

Conquest
of the
Lombards,
774 A.D.

Charlemagne's conquests were not confined to Germanic peoples. He forced the wild Avars, who had advanced from the Caspian into the Danube valley, to acknowledge his supremacy. He compelled various Slavic tribes, including the Bohemians, to pay tribute. He also invaded Spain and wrested from the Moors the district between the Ebro River and the Pyrénées. By this last conquest Charlemagne may be said to have begun the recovery of the Spanish peninsula from Mohammedan rule.¹

Charle-
magne's
other
conquests

Charlemagne was a statesman, as well as a warrior. He divided his wide dominions into counties, each one ruled by a count, who was expected to keep order and administer justice. The border districts, which lay exposed to invasion, were organized into "marks," under the military supervision of counts of the mark, or marquises (marquises). These officials had so much power and lived so far from the royal court that it was necessary for Charlemagne to appoint special agents, called *missi dominici* ("the lord's messengers"), to maintain control over them. The *missi* were usually sent out in pairs, a layman and a bishop or abbot, in order that the one might serve as a check upon the other. They traveled from county to county, bearing the orders of their royal master and making sure that these orders were promptly obeyed. In this way Charlemagne kept well informed as to the condition of affairs throughout his kingdom.

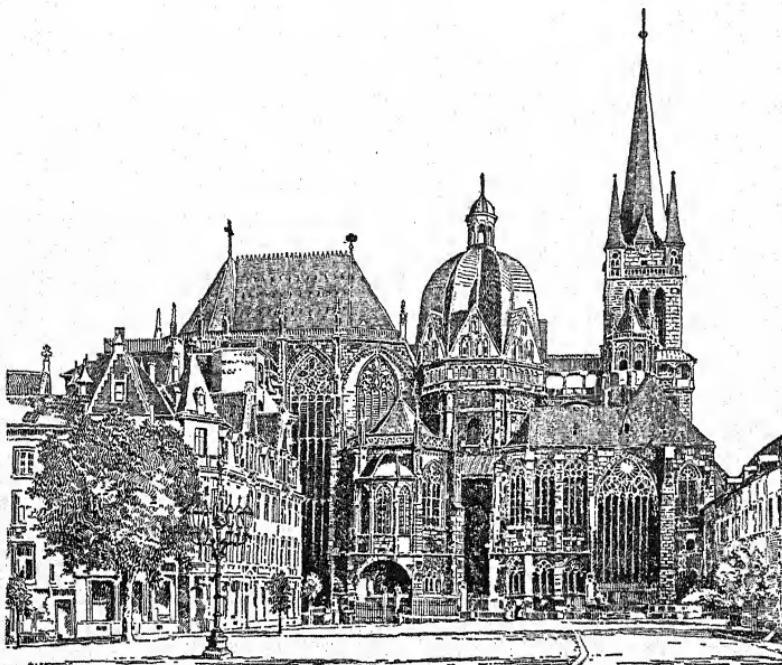
Charle-
magne's
government

Charlemagne made a serious effort to revive classical culture in the West from the low state into which it had fallen dur-

¹ The rearguard of Charlemagne's army, when returning from Spain, was attacked and overwhelmed by the mountaineers of the Pyrenees. The incident gave rise to the famous French epic known as the *Song of Roland*.

ing the period of the invasions. We still possess a number of laws issued by this Frankish king for the promotion of education. He founded schools in the monasteries and cathedrals, where not only the clergy but also the common people might receive some training.

Revival of learning under Charlemagne He formed his whole court into a palace school, in which learned men from Italy, Spain, and England gave



CATHEDRAL AT AIX-LA-CHAPELLE

Aix-la-Chapelle (Aachen) was the capital city and favorite residence of Charlemagne. The church which he built here was almost entirely destroyed by the Northmen in the tenth century. The octagonal building surmounted by a dome, which forms the central part of the present cathedral, is a restoration of the original structure. The marble columns, pavements, and mosaics of Charlemagne's church were brought by him from Ravenna.

instruction to his own children and those of his nobles. The king himself often studied with them, under the direction of his good friend, Alcuin, an Englishman and the foremost scholar in western Europe. He had the manuscripts of Latin authors collected and copied, so that the knowledge preserved in

books should not be forgotten. All this civilizing work, together with the peace and order which he maintained throughout a wide territory, made his reign the most brilliant period of the early Middle Ages.

107. Charlemagne and the Revival of the Roman Empire, 800 A.D.

Charlemagne, the champion of Christendom and the foremost ruler in Europe, seemed to the men of his day the rightful successor of the Roman emperors. He had their power, and now he was to have their name. In the year 800 A.D. the Frankish king visited Rome to investigate certain accusations made against the pope, Leo III, by his enemies in the city. Charlemagne absolved Leo of all wrong-doing and restored him to his office. Afterwards, on Christmas Day Charlemagne went to old St. Peter's Church, where the pope was saying Mass. As the king, dressed in the rich robes of a Roman patrician, knelt in prayer before the high altar, the pope suddenly placed on his head a golden crown, while all the people cried out with one voice, "Long life and victory to Charles Augustus, the great and pacific emperor of the Romans, crowned by God!"

Coronation
of Charle-
magne,
800 A.D.

Although Charlemagne appears to have been surprised by the pope's act, we know that he wished to become emperor. The imperial title would confer upon him greater dignity and honor, though not greater power, than the Reasons for he possessed as king of the Franks and of the coronation Lombards. The pope, in turn, was glad to reward the man who had protected the Church and had done so much to spread the Catholic faith among the heathen. The Roman people also welcomed the coronation, because they felt that the time had come for Rome to assume her old place as the capital of the world. To reject the eastern ruler, in favor of the great Frankish king, was an emphatic method of asserting Rome's independence of Constantinople.

The coronation of Charlemagne was one of the most important events in medieval history. It might be thought a small

matter that he should take the imperial title, when he already exercised imperial sway throughout western Europe. But Significance of the coronation Charlemagne's contemporaries believed that the old Roman Empire had now been revived, and that a German king now sat on the throne once occupied by Augustus and Constantine. Henceforth there was established in the West a line of Roman emperors which lasted until the opening of the nineteenth century.¹

Charlemagne's empire was not in any true sense a continuation of the Roman Empire. It did not include the dominions in the East, over which the emperors at Constantinople were to reign for centuries. Moreover, Charlemagne and his successors on the throne had little in common with the old rulers of Rome, who spoke Latin, administered Roman law, and regarded the Germans as among their most dangerous enemies. Charlemagne's empire was, in fact, largely a new creation.

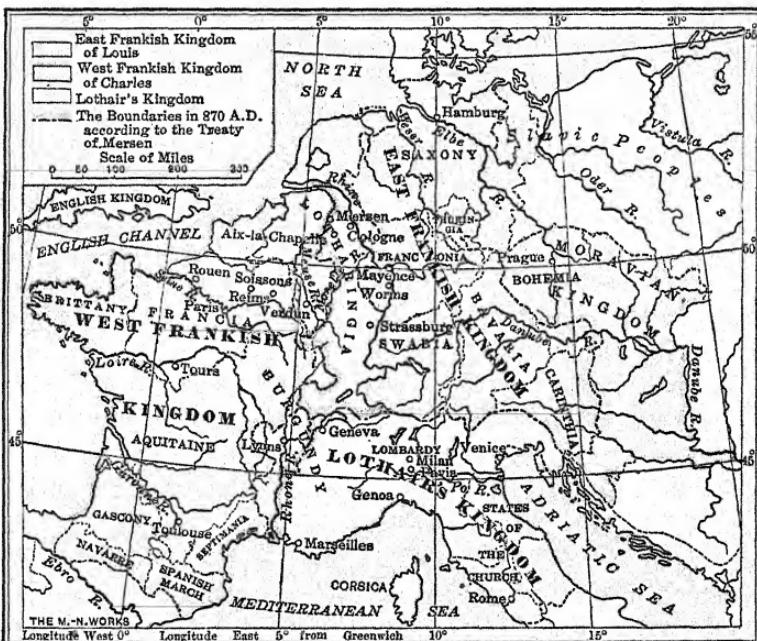
108. Disruption of Charlemagne's Empire, 814-870 A.D.

The empire of Charlemagne did not long remain intact. So vast was its extent and so unlike were its inhabitants in After Charle- race, language, and customs that it could be magne managed only by a ruler of the greatest energy and strength of will. Unfortunately, the successors of Charlemagne proved to be too weak for the task of maintaining peace and order. Western Europe now entered on a long period of confusion and violence, during which Charlemagne's possessions broke up into separate and warring kingdoms.

Charlemagne's son, Louis the Pious, who became emperor in 814 A.D., was a well-meaning but feeble ruler, better fitted for Treaty of Verdun, 843 A.D. the quiet life of a monastery than for the throne. He could not control his rebellious sons, who, even during his lifetime, fought bitterly over their inheritance. The unnatural strife, which continued after his death, was temporarily settled by a treaty concluded at the

¹ The title of "Holy Roman Emperor," assumed by the later successors of Charlemagne, was kept by them till 1806 A.D.

city of Verdun. According to its terms Lothair, the eldest brother, received Italy and the imperial title, together with a narrow stretch of land along the valleys of the Rhine and the Rhone, between the North Sea and the Mediterranean. Louis and Charles, the other brothers, received kingdoms lying to the east and west, respectively, of Lothair's territory. The Treaty



THE FRANKISH DOMINIONS AS DIVIDED BY THE TREATIES
OF VERDUN (843 A.D.) AND MERSEN (870 A.D.)

of Verdun may be said to mark the first stage in the dissolution of the Carolingian Empire.

A second treaty, made at Mersen in Holland, was entered into by Louis and Charles, after the death of their brother Lothair. They divided between themselves Lothair's kingdom north of the Alps, leaving to his young son the possession of Italy and the empty title of "emperor." The Treaty of Mersen may be said to mark the second stage in the dissolution of the Carolingian Empire. That empire, as such, had now ceased to exist.

Treaty of
Mersen,
870 A.D.

The territorial arrangements made by the treaties of Verdun and Mersen foreshadowed the future map of western Europe.

Importance of the two treaties The East Frankish kingdom of Louis, inhabited almost entirely by Germanic peoples, was to develop into modern Germany. The West Frankish kingdom of Charles, inhabited mainly by descendants of Romanized Gauls, was to become modern France. Lothair's kingdom, separated into two parts by the Alps, never became a national state. Italy, indeed, might be united under one government, but the long, narrow strip north of the Alps had no unity of race, no common language, and no national boundaries. It was fated to be broken into fragments and to be fought over for centuries by its stronger neighbors. Part of this territory now forms the small countries of Belgium, Holland, and Switzerland, and another part, known as Alsace and Lorraine,¹ still remains a bone of contention between France and Germany.

Even had Charlemagne been followed by strong and able rulers, it would have been a difficult matter to hold the empire

Renewed barbarian invasions together in the face of the fresh series of barbarian inroads which began immediately after his death.

The Mohammedans, though checked by the Franks at the battle of Tours,² continued to be dangerous enemies. They ravaged southern France, Sicily, and parts of Italy. The piratical Northmen from Denmark and Norway harried the coast of France and made inroads far beyond Paris. They also penetrated into western Germany, sailing up the Rhine in their black ships and destroying such important towns as Cologne and Aix-la-Chapelle. Meanwhile, eastern Germany lay exposed to the attacks of the Slavs, whom Charlemagne had defeated but not subdued. The Magyars, or Hungarians, were also dreaded foes. Their wild horsemen entered Europe from the plains of Asia and, like the Huns and Avars to whom they were probably related, spread devastation far and wide. A great

¹ The French name Lorraine and the German name Lothringen are both derived from the Latin title of Lothair's kingdom — *Lotharii regnum*.

² See page 306.

part of Europe thus suffered from invasions almost as destructive as those which had brought ruin to the old Roman world.

109. Germany under Saxon Kings, 919-973 A.D.

The tenth century saw another movement toward the restoration of law and order. The civilizing work of Charlemagne was taken up by German kings, not of the old Frankish stock, but belonging to that Saxon people which had opposed Charlemagne so long and bitterly. Saxony was one of the five great territorial states, or stem-duchies, as they are usually called, into which Germany was then divided.¹ Germany at that time extended only as far east as the river Elbe, beyond which lay the territory occupied by half-civilized Slavic tribes.

The rulers of the stem-duchies enjoyed practical independence, though they had recognized some king of Germany ever since the Treaty of Verdun. Early in the tenth century the Carolingian dynasty died out in Germany, and the German nobles then proceeded to elect their own kings. Their choice fell first upon Conrad, duke of Franconia, but he had little authority outside his own duchy. A stronger man was required to keep the peace among the turbulent nobles and to repel the invaders of Germany. Such a man appeared in the person of Henry, duke of Saxony, who, after Conrad's death, was chosen king.

Henry I, called the Fowler, because he was fond of hunting birds, spent the greater part of his reign in wars against the Slavs, Magyars, and other invaders. He conquered from the Slavs the territory afterwards known as Brandenburg. This country was to furnish Germany, in later centuries, with its present dynasty — the Hohenzollerns.² He occupied the southern part of Denmark (Schleswig) and Christianized it. He also

The German
stem-
duchies

*Elective
kingship of
Germany*

Reign of
Henry the
Fowler, 919-
936 A.D.

¹ The others were Franconia, Swabia, Bavaria, and Lorraine.

² The Hohenzollerns became electors of Brandenburg in 1415 A.D., kings of Prussia in 1701, and emperors of Germany in 1871.

recovered for Germany Lorraine, a district which remained in German hands until the eighteenth century.

Henry the Fowler was succeeded by his son, Otto I, whom history knows as Otto the Great. He well deserved the title.

Reign of Otto the Great, 936-973 A.D. Like Charlemagne, Otto presented the aspect of a born ruler. He is described as being tall and commanding in presence, strong and vigorous of body, and gifted with great charm of manner. In his bronzed face shone clear and sparkling eyes, and down his breast hung a long, thick beard. Though subject to violent outbursts of temper, he was liberal to his friends and just to his foes. Otto was a man of immense energy and ambition, with a high conception of his duties as a sovereign. His reign forms one of the most notable epochs in German history.



RING SEAL OF OTTO THE GREAT

The inscription reads
Otto Rex.

A.D.). These barbarians now ceased their raids and retired to the lands on the middle Danube which they had seized from the Slavs. Here they settled down, accepted Christianity from the Roman Church, and laid the foundations of the kingdom of Hungary.¹ As a protection against future Magyar inroads Otto established the East Mark. This region afterwards rose to great importance under the name of Austria.

Otto was an excellent ruler of Germany. He made it his business to strengthen the royal authority by weakening that of the stem-dukes. He had to fight against them on more than

¹ The Magyar settlement in central Europe had the important result of dividing the Slavic peoples into three groups. Those who remained south of the Danube (Serbians, Croatians, etc.) were henceforth separated from the northwestern Slavs (Bohemians, Moravians, and Poles) and from the eastern Slavs (Russians). See the map facing page 326.

one occasion, for they regarded themselves almost as independent kings. Otto was able to keep them in check, but the rulers who followed him were less successful in this respect. The struggle between the kings and their powerful nobles formed a constant feature of the medieval history of Germany.

110. Otto the Great and the Restoration of the Roman Empire, 962 A.D.

Otto the Great is not to be remembered only as a German king. His reign was also noteworthy in the history of Italy. The country at this time was hopelessly divided between rival and contending peoples. The emperor at Constantinople controlled the southern extremity of the peninsula. The Mohammedans held Sicily and some cities on the mainland. The pope ruled at Rome and in the States of the Church. A so-called king of Italy still reigned in Lombardy, but he could not manage the powerful counts, dukes, and marquises, who were virtually independent within their own domains. Even the imperial title died out, and now there was no longer a Roman emperor in the West.

The deplorable condition of Italy invited interference from abroad. Following in the footsteps of Charlemagne, Otto the Great led two expeditions across the Alps, assumed the "Iron Crown"¹ of Lombardy, and then proceeded to Rome, where he secured the pope (John XII) against the latter's enemies in that city. Otto's reward was the same as Charlemagne's. On Candlemas Day,² 962 A.D., the grateful pope crowned him Roman emperor.

Coronation
of Otto the
Great,
962 A.D.

The coronation of Otto the Great seemed to his contemporaries a necessary and beneficial act. They still believed that the Roman Empire was suspended, not extinct; and that now, one hundred and fifty years after Charlemagne, the occasion was opportune to revive the name and power associated with the golden age of the first Frankish emperor. Otto's ardent spirit, one

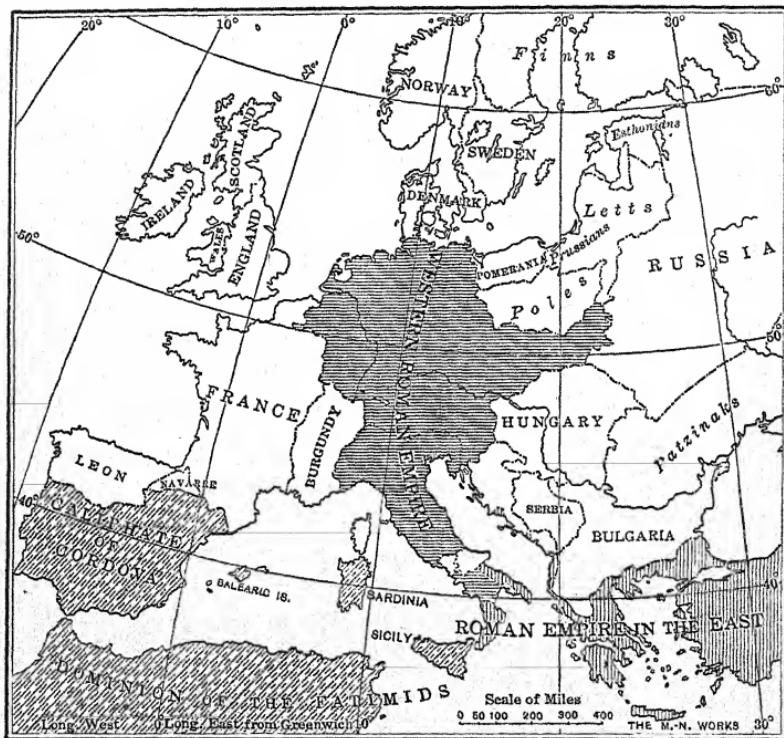
Meaning
of the
coronation

¹ See the illustration, page 308.

² February 2d.

may well believe, was fired with this vision of imperial sway and the renewal of a title around which clustered so many memories of success and glory.

But the outcome of Otto's restoration of the Roman Empire was good neither for Italy nor for Germany. It became the



EUROPE IN THE AGE OF OTTO THE GREAT, 962 A.D.

rule, henceforth, that the man whom the German nobles chose as their king had a claim, also, to the Italian crown and the imperial title. The efforts of the German kings to make good this claim led to their constant interference in the affairs of Italy. They treated that country as a conquered province which had no right to a national life and an independent government under its own rulers. At the same time they neglected Germany

Ultimate results of the coronation

and failed to keep their powerful territorial lords in subjection. Neither Italy nor Germany, in consequence, could become a unified, centralized state, such as was formed in France and England during the later Middle Ages.

The empire of Charlemagne, restored by Otto the Great, came to be called in later centuries the "Holy Roman Empire." The title points to the idea of a world monarchy — the Roman Empire — and a world religion — Roman Christianity — united in one institution.

This magnificent idea was never fully realized. The popes and emperors, instead of being bound to each other by the closest ties, were more generally enemies than friends. A large part of medieval history was to turn on this conflict between the Empire and the Papacy.¹

111. The Anglo-Saxons in Britain, 449-839 A.D.

From the history of Continental Europe we now turn to the history of Britain. That island had been overrun by the Germanic barbarians after the middle of the fifth century.² They are commonly known as Anglo-Saxons, from the names of their two principal peoples, the Angles and Saxons. The Anglo-Saxon conquest of Britain was a slow process, which lasted at least one hundred and fifty years. The invaders followed the rivers into the interior and gradually subdued more than a half of what is now England, comprising the fertile plain district in the southern and eastern parts of the island.

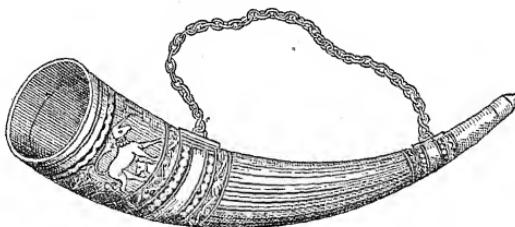
Though the Anglo-Saxons probably destroyed many flourishing cities and towns of the Romanized Britons, it seems likely that the conquerors spared the women, with whom they intermarried, and the agricultural laborers, whom they made slaves. Other natives took refuge in the hill regions of western and northern Britain, and here their descendants still keep up the Celtic language and traditions. The Anglo-Saxons regarded the Britons with contempt, naming them Welsh, a word which means one who talks gibberish.

¹ See pages 455-463.

² See page 246.

The antagonism between the two peoples died out in the course of centuries; conquerors and conquered intermingled; and an English nation, partly Celtic and partly Germanic, came into being.

The Anglo-Saxons started to fight one another before they ceased fighting their common enemy, the Britons. Throughout



ANGLO-SAXON DRINKING HORN

Horn of Ulphus (Wulf) in the cathedral of York. The old English were heavy drinkers, chiefly of ale and mead. The evening meal usually ended with a drinking bout.

the seventh and eighth centuries, the Anglo-Saxon states were engaged in almost constant struggles, either for increase of territory or for supremacy. The kingdoms farthest ^{The seven} in east — Kent, Sussex, Essex, and East Anglia — Britain found their expansion checked by other kingdoms — Northumbria, Mercia, and Wessex — which grew up in the interior of the island. Each of these three stronger states gained in turn the leading place.

The beginning of the supremacy of Wessex dates from the reign of Egbert. He had lived for some years as an exile at the court of Charlemagne, from whom he must have learned valuable lessons of war and statesmanship. After returning from the Continent, Egbert became king of Wessex and gradually forced the rulers of the other states to acknowledge him as overlord. Though Egbert was never directly king of all England, he began the work of uniting the Anglo-Saxons under one government. His descendants have occupied the English throne to the present day.

When the Germans along the Rhine and the Danube crossed the frontiers and entered the western provinces, they had



already been partially Romanized. They understood enough of Roman civilization to appreciate it and to desire to preserve Anglo-Saxon it. The situation was quite different with the Britain Anglo-Saxons. Their original home lay in a part of Germany far beyond the borders of the Roman Empire and remote from the cultural influences of Rome. Coming to Britain as barbarians, they naturally introduced their own language, laws, and customs wherever they settled. Much of what the Anglo-Saxons brought with them still lives in England, and from that country has spread to the United States and the vast English colonies beyond the seas. The English language is less indebted to Latin than any of the Romance languages,¹ and the Common law of England owes much less to Roman law than do the legal systems of Continental Europe. England, indeed, looks to the Anglo-Saxons for some of the most characteristic and important elements of her civilization.

112. Christianity in the British Isles

The Anglo-Saxons also brought to Britain their heathen faith. Christianity did not come to them until the close Preparation of the sixth century. At this time more or less for intercourse had sprung up between the people of Christianity Kent, lying nearest to the Continent, and the Franks in Gaul. Ethelbert, the king of Kent, had even married the Frankish princess, Bertha. He allowed his Christian wife to bring a bishop to her new home and gave her the deserted church of St. Martin at Canterbury as a place of worship. Queen Bertha's fervent desire for the conversion of her husband and his people prepared the way for an event of first importance in English history — the mission of Augustine.

The pope at this time was Gregory I, better known, from his services to the Roman Church, as Gregory the Great.² The Mission of kingdom of Kent, with its Christian queen, must Augustine, have seemed to him a promising field for missionary enterprise. Gregory, accordingly, sent out the 597 A.D. monk Augustine with forty companions to carry the Gospel to

¹ See page 208.

² See page 350.

the heathen English. The king of Kent, already well disposed toward the Christian faith, greeted the missionaries kindly and told them that they were free to convert whom they would. Before long he and his court embraced Christianity, and the people of Kent soon followed the royal example. The monks were assigned a residence in Canterbury, a city which has ever since remained the religious capital of England. From Kent Christianity in its Roman form gradually spread into the other Anglo-Saxon kingdoms.

Augustine and his monks were not the first missionaries to Britain. Roman soldiers, merchants, and officials had introduced Christianity among the Britons as early as the second century. During the fifth century

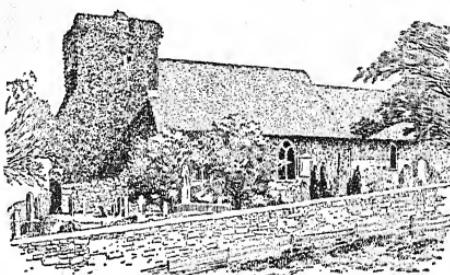
Celtic Christianity

the famous St. Patrick had carried Christianity to the heathen Irish. The Anglo-Saxon invasion of Britain drove many Christians to Ireland, and that island in the sixth and seventh centuries became a center from which devoted monks went forth to labor in western Scotland and northern Britain.¹ Here they came in contact with the Roman missionaries.

The Celtic Christians followed some customs which differed from those observed by Roman Christians. They computed the date on which Easter fell according to a system unlike that of the Romans. They permitted their priests to marry; the Romans forbade the practice. Their monks shaved the front of the head from ear to ear as a tonsure, while Roman monks

Differences
between
Celtic and
Roman
Christianity

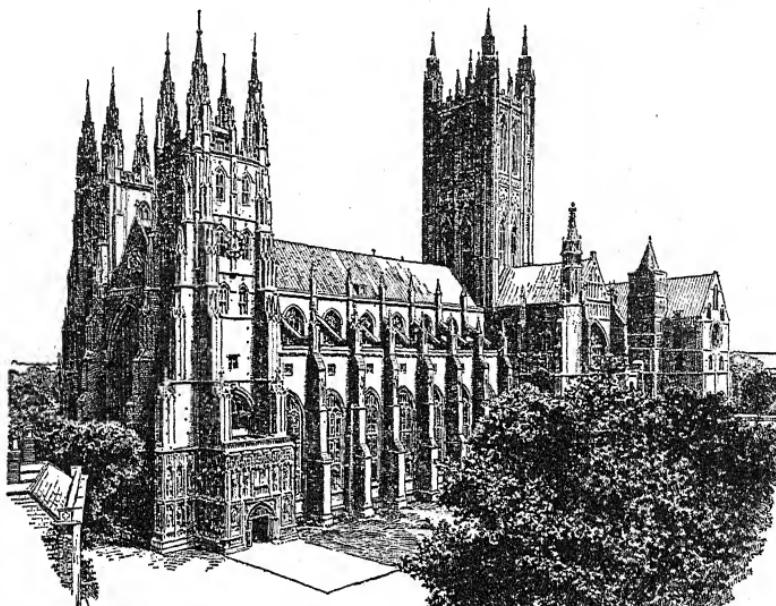
¹ The enthusiasm of the Celtic Christians reached such proportions that it swept back upon the Continent. In the seventh and eighth centuries Irish mission-



ST. MARTIN'S CHURCH, CANTERBURY

The present church, dating from the thirteenth century, occupies the site of a chapel built before the arrival of Augustine. The walls still contain some of the Roman bricks used in the original structure. St. Martin's Church was the scene of the earliest work of Augustine in Canterbury.

shaved the top of the head, leaving a "crown of thorns." These differences may not seem very important, but they were enough to prevent the coöperation of Celtic and Roman missionaries for the conversion of the heathen.



CANTERBURY CATHEDRAL

The choir dates from the twelfth century, the nave, transepts, and central tower, from the fifteenth century. One of the two towers at the west front was built in 1834-1840 A.D. The beautiful stained glass in the windows of the choir belongs to the thirteenth century.

The rivalry between Celtic and Roman Christians was finally settled at a church gathering, or synod, called by the king of Northumbria at Whitby. The main controversy at this synod concerned the proper date for Easter. In the course of the debate it was asserted that the Roman custom had the sanction of St. Peter, to whom Christ had intrusted the keys of heaven. This statement was enough for the Northumbrian king, who thereupon decided in favor of the Roman claim, declaring that he would

Synod of Whitby, 664 A.D.aries worked among the heathen Germans and founded monasteries in Burgundy, Lombardy, and southern Germany (now Switzerland).

not oppose St. Peter, "lest when I come before the gates of the kingdom of heaven, he who holds the keys should not open to me."¹ The representatives of the Celtic Church then withdrew from England, leaving the field clear for Roman missionaries.

The decision of the Synod of Whitby in favor of Rome meant that all England henceforth would recognize the pope's authority in religious matters. It remained a Roman Catholic country until the time of the Reformation, nearly nine hundred years later.² The Celtic Christians in Ireland and Scotland also in the course of time became the devoted children of the Roman Church.

The British
Isles become
Roman
Catholic

113. The Fusion of Germans and Romans

We have now followed the fortunes of the Germans for five centuries from the end of the Roman Empire in the West. Most of their kingdoms, it has been seen, were not permanent. The Visigothic and Burgundian dominions in Gaul yielded to the Franks, and those of the Visigoths in Spain, to the Mohammedan Arabs.³ The Vandal possessions in North Africa were regained by the emperors at Constantinople.⁴ The rule of the Ostrogoths in Italy endured for only sixty years and that of the Lombards passed away after two centuries. The kingdoms established by the Franks and the Anglo-Saxons alone developed into lasting states.

The
Germanic
kingdoms

But even where the Germans did not found permanent kingdoms, they mingled with the subject provincials and adopted much of the old Roman civilization. The fusion of the two peoples naturally required a long time, being scarcely completed before the middle of the tenth century. It was hindered, in the first place, by the desire of the Germans to secure the lands of the Romans. Wherever the barbarians settled, they appropri-

Hindrances
to the
fusion of
Germans
and Romans

¹ Bede, *Historia ecclesiastica*, iii, 25.

² The separation from Rome occurred in 1534 A.D., during the reign of Henry VIII.

³ See page 378.

⁴ See page 330.

ated a large part of the agricultural soil. How much they took varied in different countries. The Ostrogoths seem to have seized one-third of the land in Italy; the Visigoths, two-thirds of that in Gaul and Spain; the Anglo-Saxons, perhaps all the tillable soil of Britain. It could not but be galling to the Romans to surrender their farms to the barbarians. In the second place, the Germans often assessed heavy taxes on the Romans, which they themselves refused to pay. Tax-paying seemed to the Germans a mark of servitude. In the third place, a barrier between the two peoples arose from the circumstance that each had its particular law. For several centuries following the invasions there was one law for the Romans—that which they had enjoyed under the empire—and another law for the Germans—their old tribal customs. After the Germans had lived for some time in contact with the Romans they wrote out their laws in the Latin language. These "Laws of the Barbarians" still survive and throw much light on their early beliefs and manners.

In spite of the hindrances to fusion, it seems true that the Germans and the Romans felt no great dislike for each other and that, as a rule, they freely intermingled.

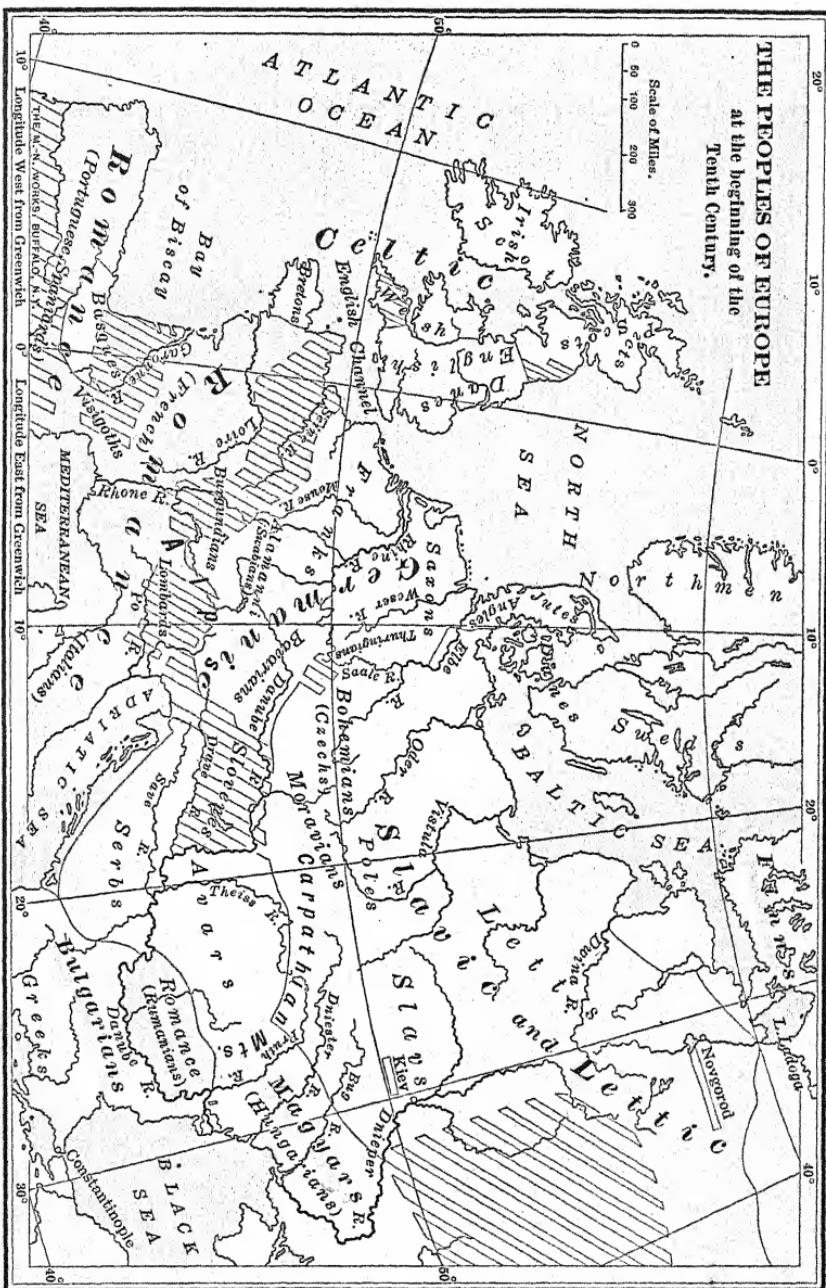
Conditions favoring fusion Certain conditions directly favored this result. First, many Germans had found their way within the empire as hired soldiers, colonists, and slaves, long before the invasions began. Second, the Germanic invaders came in relatively small numbers. Third, the Germans entered the Roman world not as destroyers, but as homeseekers. They felt a real reverence for Roman civilization. And fourth, some of the principal Germanic nations, including the Visigoths, Burgundians, and Vandals, were already Christians at the time of their invasions, while other nations, such as the Franks and the Anglo-Saxons, were afterwards converted to Christianity. As long, however, as most of the Germans remained Arian Christians¹ their belief stood in the way of friendly intercourse with the Roman provincials, who had accepted the Catholic faith.

¹ See page 236.

THE PEOPLES OF EUROPE

at the beginning of the

Tenth Century.



If western Europe during the early Middle Ages presented a scene of violence and confusion while the Germans were settling in their new homes, a different picture was afforded by eastern Europe. Here the Roman Empire still survived and continued to uphold for centuries the Roman tradition of law and order. The history of that empire forms the theme of the following chapter.

Contrast
between
East and
West

Studies

1. On an outline map indicate the boundaries of the empire of Charlemagne, distinguishing his hereditary possessions from those which he acquired by conquest.
2. On an outline map indicate the boundaries of the empire of Otto the Great.
3. What events are connected with the following places: Soissons; Mersen; Whitby; Reims; Verdun; Canterbury; and Strassburg?
4. What is the historical importance of Augustine, Henry the Fowler, Pepin the Short, Charles Martel, Egbert, and Ethelbert?
5. Give dates for the following events: battle of Tours; crowning of Charlemagne as emperor; crowning of Otto the Great as emperor; deposition of Romulus Augustulus; Augustine's mission to England; and the Treaty of Verdun.
6. Explain the following expressions: "do-nothing kings"; *missi dominici*; Holy Roman Empire; and "Donation of Pepin."
7. Why was the extinction of the Ostrogothic kingdom a misfortune for Italy?
8. Why did Italy remain for so many centuries after the Lombard invasion merely "a geographical expression"?
9. What difference did it make whether Clovis became an Arian or a Catholic?
10. What events in the lives of Clovis and Pepin the Short contributed to the alliance between the Franks and the popes?
11. What provinces of the Roman Empire in the West were not included within the limits of Charlemagne's empire?
12. What countries of modern Europe are included within the limits of Charlemagne's empire?
13. Compare the *missi dominici* with the "eyes and ears" of Persian kings.
14. What is the origin of the word "emperor"? As a title distinguish it from that of "king."
15. Why has Lothair's kingdom north of the Alps been called the "strip of trouble"?
16. In what parts of the British Isles are Celtic languages still spoken?
17. How did the four English counties, Sussex, Essex, Norfolk, and Suffolk, receive their names?
18. What was the importance of the Synod of Whitby?
19. Set forth the conditions which hindered, and those which favored, the fusion of Germans and Romans.

CHAPTER XIV

EASTERN EUROPE DURING THE EARLY MIDDLE AGES, 395-1095 A.D.

114. The Roman Empire in the East

THE Roman Empire in the West moved rapidly to its "fall" in 476 A.D., at the hands of the Germanic invaders. The Roman

Survival of the Roman Empire in the East Empire in the East, though threatened by enemies from without and weakened by civil conflicts from within, endured for more than a thousand years. Until the middle of the eleventh century it was the strongest state in Europe, except during the reign of Charlemagne, when the Frankish kingdom eclipsed it. Until the middle of the fifteenth century it preserved the name, the civilization, and some part of the dominions, of ancient Rome.¹

The long life of the Roman Empire in the East is one of the marvels of history. Its great and constant vitality appears the more remarkable, when one considers that *Causes of its survival* it had no easily defensible frontiers, contained many different races with little in common, and on all sides faced hostile states. The empire survived so long, because of its vast wealth and resources, its despotic, centralized government, the strength of its army, and the almost impregnable position occupied by Constantinople, the capital city.

The changing fortunes of the empire during the Middle Ages are reflected in some of the names by which it is often known.

Character of the empire The term "Greek Empire" expresses the fact that the state became more and more Greek in character, owing to the loss, first of the western provinces in the fifth century, and then of Syria and Egypt in the seventh century. Another term — "Byzan-

¹ The fall of the empire came in 1453 A.D., when Constantinople was captured by the Ottoman Turks.

tine Empire" — appropriately describes the condition of the state in still later times, when its possessions were reduced to Constantinople (ancient Byzantium) and the territory in the neighborhood of that city. But through all this period the rulers at Constantinople regarded themselves as the true successors of Augustus, Diocletian, and Constantine. They never admitted the right of Charlemagne and Otto the Great to establish a rival Roman Empire in western Europe.¹ They claimed to be the only legitimate heirs of Old Rome.

115. The Reign of Justinian, 527–565 A.D.

The history of the Roman Empire in the East, for more than one hundred years after the death of Theodosius, is uneventful. His successors, though unable to prevent the Germans from seizing Italy and the other western provinces, managed to keep their own dominions intact. The eastern provinces escaped the fate of those in the West, because they were more populous and offered greater obstacles to the barbarian invaders, who followed the line of least resistance. The gradual recovery of the empire in strength and warlike energy prepared the way for a really eminent ruler — Justinian.

Successors
of Theodo-
sius, 395–
527 A.D.

Justinian is described as a man of noble bearing, simple in his habits, affable in speech, and easy of approach to all his subjects. Historians have often drawn attention to his wonderful activity of mind and power of steady industry. So great was his zeal for work that one of his courtiers called him "the emperor who never sleeps." Possessed of large ideas and inspired by the majesty of Rome, Justinian aimed to be a great conqueror, a great lawgiver, and a great restorer of civilization. His success in whatever he undertook must be ascribed in part to his wife, Theodora, whom he associated with himself on the throne. Theodora, strong of mind and wise in counsel, made a worthy helpmate for Justinian, who more than once declared that in affairs of state he had consulted his "revered wife."

Justinian
and
Theodora

¹ See pages 311–312, 317–318.

It was the ambition of Justinian to conquer the Germanic kingdoms which had been formed out of the Mediterranean Conquests of provinces. In this task he relied chiefly on the Justinian military genius of Belisarius, one of the world's foremost commanders. Belisarius was able in one short campaign to destroy the Vandal kingdom in North Africa.¹ The Vandals by this time had lost their early vigor; they made but a feeble resistance; and their Roman subjects welcomed Beli-



A MOSAIC OF JUSTINIAN

A mosaic dating from 547 A.D., in the church of San Vitale, Ravenna. It shows the emperor (in the center) with a bishop, his suite, and imperial guards. The picture probably gives us a fair idea of Justinian's appearance, though it represents him as somewhat younger than he was at the time.

sarius as a deliverer. Justinian awarded a triumph to his victorious general, an honor which for five centuries emperors alone had enjoyed. The conquest of North Africa, together with the islands of Sardinia and Corsica, was followed by the overthrow of the Ostrogothic kingdom in Sicily and Italy.² Justinian also recovered from the Visigoths³ the southeastern part of Spain. He could now say with truth that the Mediterranean was once more a Roman sea.⁴

¹ See page 245. ² See page 300. ³ See page 244. ⁴ See the map, page 301.

The conquests of Justinian proved to be less enduring than his work as a lawgiver. Until his reign the sources of Roman law, including the legislation of the popular assemblies, the decrees of the Senate, the edicts of the ^{Codification of Roman law} prætors and emperors, and the decisions of learned lawyers, had never been completely collected and arranged in scientific form. Justinian appointed a commission of legal scholars to perform this task. The result of their labors, in which the emperor himself assisted, was the publication of the *Corpus Juris Civilis*, the "Body of Civil Law." Under this form the Roman principles of jurisprudence have become the foundation of the legal systems of modern Italy, Spain, France, Germany, and other European countries. These principles even influenced the Common law of England, which has been adopted by the United States.¹ The *Corpus Juris Civilis*, because of this widespread influence, is justly regarded as one of Rome's most important gifts to the world.

Justinian's claim to the title of "Great" rests also on his civilizing work. He wished to restore the prosperity, as well as the provinces, of the empire. During his reign ^{Civilizing work of Justinian} roads, bridges, and aqueducts were repaired, and commerce and agriculture were encouraged. It was at this time that two Christian missionaries brought from China the eggs of the silkworm, and introduced the manufacture of silk in Europe. As a builder Justinian gained special fame. The edifices which he caused to be raised throughout his dominions included massive fortifications on the exposed frontiers, splendid palaces, and many monasteries and churches. The most noteworthy monument to his piety is the church of Sancta Sophia² at Constantinople, now used as a Mohammedan mosque. By his conquests, his laws, and his buildings, Justinian revived for a time the waning glory of imperial Rome.

¹ Roman law still prevails in the province of Quebec and the state of Louisiana, territories formerly under French control, and in all the Spanish-American countries.

² In Greek, *Hagia Sophia*, "Holy Wisdom."

116. The Empire and its Asiatic Foes

The Roman Empire in the East did not long remain at the pinnacle of greatness to which Justinian had raised it. His After conquests, indeed, weakened rather than strengthened Justinian the empire, since now there were much more extensive frontiers to defend. Within half a century after his death it was attacked both in Europe and in Asia. The Lom-



THE ROMAN EMPIRE IN THE EAST
DURING THE TENTH AND ELEVENTH CENTURIES

bards¹ soon seized Italy, and in the East the Persians renewed their contest against the Roman power.

The struggle with the Persians was an inheritance from earlier times.² Under an ambitious king, Chosroes II, the Persians overran all the Asiatic provinces of the empire. Persians

A savior arose, however, in the person of the Roman emperor, Heraclius (610-641 A.D.). His brilliant campaigns against Chosroes partook of the nature of a crusade, or "holy war," for the Persians had violated the Holy Sepulcher at Jerusalem and had stolen away the True Cross, the most

¹ See page 302.

² See page 219.

sacred relic of Christendom. Heraclius recovered all his provinces, but only at the cost of a bloody struggle which drained them of men and money and helped to make them fall easy victims to foes still more terrible than the Persians. These were the Arabs.

Heraclius had not closed his reign before he saw all his victories undone by the advance of the Arabs. The first wave of invasion tore away Syria and Egypt from the ^{Arabs} empire, penetrated Asia Minor, and reached the shores of the Bosphorus. Repulsed before the walls of Constantinople, the Arabs carried their arms to the West and seized North Africa, Spain, part of southern Italy, and the Mediterranean islands. Asia Minor and the Balkan peninsula still held out, however, and during the tenth century a line of able rulers at Constantinople succeeded in winning back some of their lost provinces.

During the eleventh century the empire had to face new enemies. These were the Seljuk Turks,¹ fierce nomads from the steppes beyond the Caspian. After their ^{Seljuk Turks} conversion to Mohammedanism, they swept with irresistible force through the East and conquered nearly all Asia Minor. The ruin of this country, in earlier ages one of the most populous and flourishing regions of the world, dates from its occupation by the Seljuks. To resist their further advance the Roman emperor sought in 1095 A.D. the help of the Christians of Europe. His appeals for aid resulted in the First Crusade, with which a new chapter of medieval history began.²

Thus, for more than five centuries after Justinian, the Roman Empire in the East was engaged in a long struggle with the foes — Persians, Arabs, and Seljuk Turks — which ^{Work of the empire in Asia} successively attacked its dominions. By its stubborn resistance of the advance of the invaders the old empire protected the young states of Europe from attack, until they grew strong enough to meet and repulse the hordes of Asia. This service to civilization was not less important

¹ So named from one of their leaders.

² See chapter xx.

than that which had been performed by Greece and Rome in their contests with the Persians and the Carthaginians.

117. The Empire and its Foes in Europe

The troubled years after Justinian's death also witnessed the beginning of the Slavic¹ settlements in southeastern Europe. The Slavs belonged to the Indo-European race, but had not progressed in civilization as far as the Germans. Their cradle land seems to have been in western Russia, whence they slowly spread to the Baltic, the Elbe, and the Danube. We have already mentioned the campaigns which Charlemagne and Henry the Fowler waged against them.² The emperors at Constantinople were less successful in resisting that branch of the Slavs which tried to occupy the Balkan peninsula. After crossing the Danube, the Slavs pressed on farther and farther, until they reached the southern extremity of ancient Greece. They avoided the cities, but formed peasant communities in the open country, where they readily mingled with the inhabitants. Their descendants have remained in the Balkan peninsula to this day. The inhabitants of modern Serbia³ are Slavs, and even in the Greeks there is a considerable strain of Slavic blood.

The Bulgarians, a people akin to the Huns and Avars, made their appearance south of the lower Danube in the seventh century. For more than three hundred years these barbarians, brutal, fierce, and cruel, were a menace to the empire. At one time they threatened Constantinople and even killed a Roman emperor, whose skull was converted into a drinking cup to grace their feasts. The Bulgarians settled in the region which now bears their name and gradually adopted the speech and customs of the Slavs. Modern Bulgaria is essentially a Slavic state.

¹ The word *slava* means "speech"; the Slavs are those who speak the same language.

² See pages 309, 315.

³ A more accurate designation than Servia. Originally, all Slavic peoples called themselves Serbs.

The empire was attacked in southeastern Europe by still other barbarians, among whom were the Russians. This Slavic people, led by chieftains from Sweden, ^{Russians} descended the Dnieper and Dniester rivers and, crossing the Black Sea, appeared before the walls of Constantinople. Already, in the tenth century, that city formed the goal of Russian ambitions. The invaders are said to have made four attempts to plunder its treasures. Though unsuccessful, they compelled the emperors from time to time to pay them tribute.

Christianity reached the invaders of the Balkan peninsula from Constantinople. The Serbians, Bulgarians, and Russians were converted in the ninth and tenth centuries. ^{Work of the empire in Europe} With Christianity they received the use of letters and some knowledge of Roman law and methods of government. Constantinople was to them, henceforth, such a center of religion and culture as Rome was to the Germans. By becoming the teacher of the vast Slavic peoples of the Balkan peninsula and European Russia, the empire performed another important service to civilization.

118. Byzantine Civilization

The Roman Empire in the East, though often menaced by barbarian foes, long continued to be the leading European power. Its highest degree of prosperity was reached between the middle of the ninth and the middle of the eleventh century. The provinces in Asia Minor and the Balkan peninsula produced a vast annual revenue, much of which went for defense. It was necessary to maintain a large, well-disciplined army, great fleets and engines of war, and the extensive fortifications of Constantinople and the frontier cities. Confronted by so many dangers, the empire could hope to survive only by making itself a strong military state.

The merchant ships of Constantinople, during the earlier part of the Middle Ages, carried on most of the commerce of the

Mediterranean and the Black Sea. The products of Byzantine industry, including silks, embroideries, mosaics, enamels, and Commerce and industry metal work, were exchanged at that city for the spices, drugs, and precious stones of the East. Byzantine wares also found their way into Italy and France and, by way of the Russian rivers, reached the heart of eastern Europe. Russia, in turn, furnished Constantinople with large quantities of honey, wax, fur, wool, grain, and slaves. A traveler of the twelfth century well described the city as a metropolis "common to all the world, without distinction of country or religion."

Many of the Roman emperors from Justinian onward were great builders. Byzantine architecture, seen especially in the Character of Byzantine art churches, became a leading form of art. Its most striking feature is the dome, which replaces the flat, wooden roof used in the basilican¹ churches of Italy. The exterior of a Byzantine church is plain and unimposing, but the interior is adorned on a magnificent scale. The eyes of the worshiper are dazzled by the walls faced with marble slabs of variegated colors, by the columns of polished marble, jasper, and porphyry, and by the brilliant mosaic pictures of gilded glass. The entire impression is one of richness and splendor. Byzantine artists, though mediocre painters and sculptors, excelled, in all kinds of decorative work. Their carvings in wood, ivory, and metal, together with their embroideries, enamels, and miniatures, enjoyed a high reputation throughout medieval Europe.

Byzantine art, from the sixth century to the present time, has exerted a wide influence. Sicily, southern Italy, Rome, Influence of Byzantine art Ravenna, and Venice contain many examples of Byzantine churches. Italian painting in the Middle Ages seems to have been derived directly from the mosaic pictures of the artists of Constantinople. Russia received not only its religion but also its art from Constantinople. The great Russian churches of Moscow and Petrograd follow Byzantine models. Even the Arabs, in spite of their hostility

¹ See page 284.

to Christianity, borrowed Byzantine artists and profited by their services. The Mohammedan mosques of Damascus, Cairo, and Cordova, both in methods of construction and in details of ornamentation, reproduce Byzantine styles.

The libraries and museums of Constantinople preserved classical learning. In the flourishing schools of that city the wisest men of the day taught philosophy, law, medicine, and science to thousands of students. The professors figured among the important persons of the court: official documents mention the "prince of the rhetoricians" and the "consul of the philosophers." Many of the emperors showed a taste for scholarship; one of them was said to have been so devoted to study that he almost forgot to reign. When kings in western Europe were so ignorant that they could with difficulty scrawl their names, eastern emperors wrote books and composed poetry. It is true that Byzantine scholars were erudite rather than original. Impressed by the great treasures of knowledge about them, they found it difficult to strike out into new, unbeaten paths. Most students were content to make huge collections of extracts and notes from the books which antiquity had bequeathed to them. Even this task was useful, however, for their encyclopedias preserved much information which otherwise would have been lost. During the Middle Ages the East cherished the productions of classical learning, until the time came when the West was ready to receive them and to profit by them.

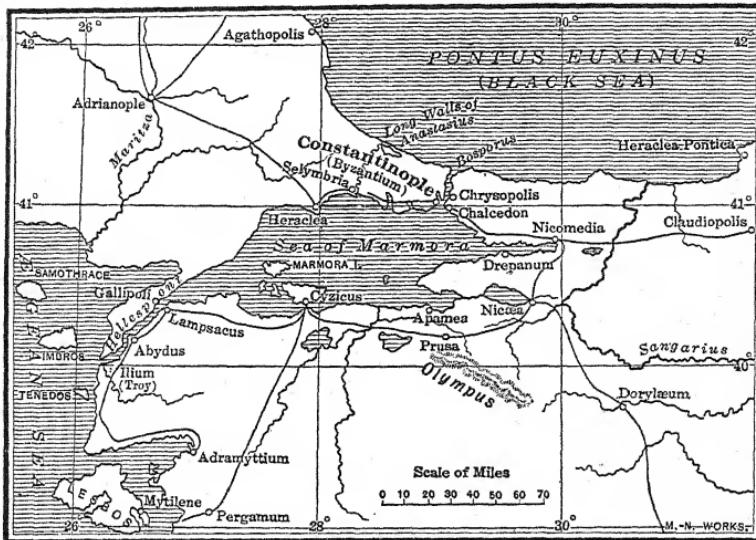
119. Constantinople

The heart of Byzantine civilization was Constantinople. The city lies on a peninsula between the Sea of Marmora and the spacious harbor called the Golden Horn. Washed on three sides by the water and, like Rome, enthroned upon seven hills, Constantinople occupies a site justly celebrated as the noblest in the world. It stands in Europe, looks on Asia, and commands the entrance to both the Mediterranean and the Black Sea. As a sixteenth

Literature
and
learning

Position of
Constanti-
nople

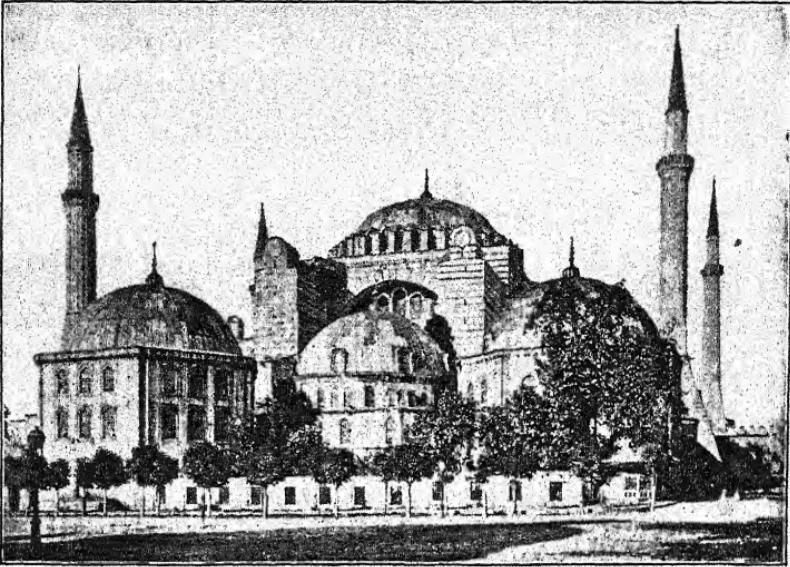
century writer pointed out, Constantinople "is a city which Nature herself has designed to be the mistress of the world."



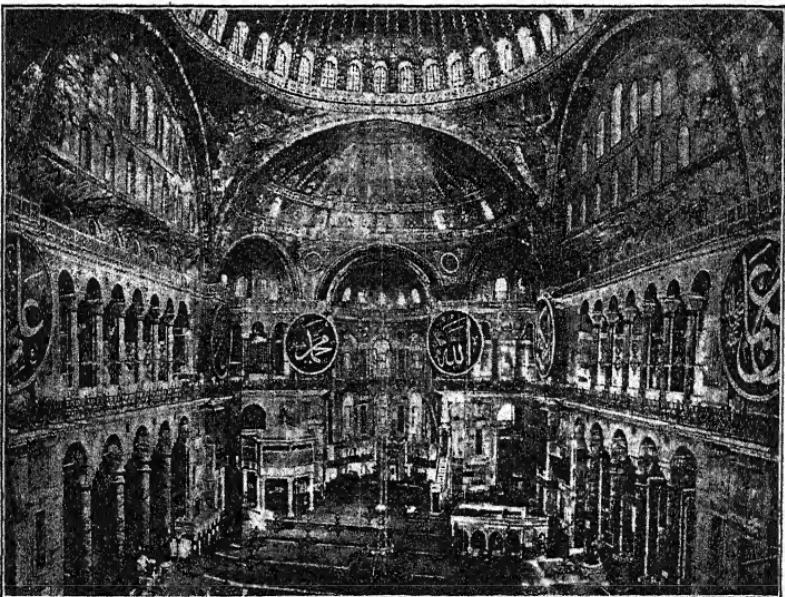
VICINITY OF CONSTANTINOPLE

The position of Constantinople made it difficult to attack but easy to defend. To surround the city an enemy would have to be strong upon both land and sea. A hostile army, advancing through Asia Minor, found its further advance arrested by the long, winding channel which the Bosphorus, the Sea of Marmora, and the Dardanelles combine to form. A hostile fleet, coming by way of the Mediterranean or the Black Sea, faced grave difficulties in attempting to penetrate the narrow strait into which this waterway contracts at each extremity. On the landward side the line of defense was so short — about four miles in width — that it could be strongly fortified and held by a small force against large numbers. During the Middle Ages the rear of the city was protected by two huge walls, the remains of which are still visible. Constantinople, in fact, was all but impregnable. Though each new century brought a fresh horde of enemies, it resisted siege after siege and long

Constantinople as a natural citadel



Exterior



Interior

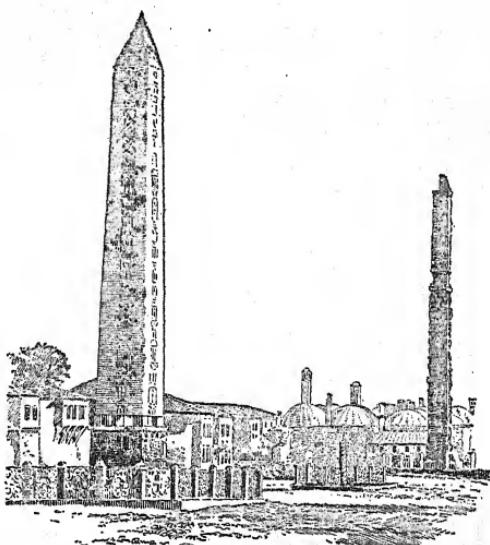
SANCTA SOPHIA, CONSTANTINOPLE

Built by Justinian and dedicated on Christmas Day, 538 A.D. The main building is roofed over by a great central dome, 107 feet in diameter and 179 feet in height. After the Ottoman Turks turned the church into a mosque, a minaret was erected at each of the four exterior angles. The outside of Sancta Sophia is somewhat disappointing, but the interior, with its walls and columns of polished marble, granite, and porphyry, is magnificent. The crystal balustrades, pulpits, and large metal disks are Turkish.

continued to be the capital of what was left of the Roman Empire.¹

Constantine had laid out his new city on an imposing scale and adorned it with the choicest treasures of art from Greece, Italy, and the Orient. Fourteen churches, fourteen palaces, eight public baths, and several triumphal arches are assigned to the founder of the city. His most stately building was the Hippodrome, an immense structure devoted to chariot races and all sorts of popular gatherings. There new emperors, after their consecration in Sancta Sophia, were greeted by their subjects; there civic festivals were held; and there the last Roman triumphs were celebrated. Theodosius the Great built the principal gate of Constantinople, the "Golden Gate," as it was called, by which the emperors made their solemn entry into the city. But it was Justinian who, after Constantine, did most to adorn

Monuments
of Con-
stantinople



THE THREE EXISTING MONUMENTS OF THE HIPPODROME, CONSTANTINOPLE

These three monuments preserve for us the exact line of the low wall, or *spina*, which divided the race course and around which the charioeteers drove their furious steeds. The obelisk was transported from Egypt by Constantine. Between it and the crumbling tower beyond is a pillar of three brazen serpents, originally set up at Delphi by the Greeks, after the battle of Plataea. On this trophy were engraved the names of the various states that sent soldiers to fight the Persians.

¹ Of the eight sieges to which Constantinople was subjected in medieval times, only two succeeded. In 1204 A.D. it was captured by the Venetians and in 1453 A.D., by the Ottoman Turks. See pages 477 and 492.

the new capital by the Bosphorus. He is said to have erected more than twenty-five churches in Constantinople and its suburbs. Of these, the most beautiful is the world-famed cathedral dedicated by Justinian to "Holy Wisdom." On its completion the emperor declared that he had surpassed



Solomon's Temple. Though nearly fourteen hundred years old and now defaced by vandal hands, it remains perhaps the supreme achievement of Christian architecture.

Excepting Athens and Rome, no other European city can lay claim to so long and so important a history as Constantinople.

Historic significance of Constantinople

Her day came after theirs was done. Throughout the Middle Ages Constantinople remained the most important city in Europe. When London, Paris, and Vienna were small and mean towns,

Constantinople was a large and flourishing metropolis. The renown of the city penetrated even into barbarian lands. The

Scandinavians called it Micklegarth, the "Great City"; the Russians knew of it as Tsarigrad, the "City of the Cæsars." But its own people best described it as the "City guarded by God." Here, for more than eleven centuries, was the capital of the Roman Empire and the center of Eastern Christendom.

Studies

1. Compare the area of the Roman Empire in the East in 395 A.D. with its area in 800 A.D. (maps between pages 222-223 and facing page 308).
2. Compare the respective areas in 800 A.D. of the Roman Empire in the East and Charlemagne's empire.
3. On the map, page 338, locate Adrianople, Gallipoli, Nicea, the Bosphorus, Sea of Marmora, and Dardanelles.
4. Who were Belisarius, Chosroes II, and Heraclius?
5. In your opinion which of the two rival imperial lines after 800 A.D. had the better title to represent ancient Rome?
6. Why has Justinian been called the "lawgiver of civilization"?
7. Why was it necessary to codify Roman law?
8. Is the English Common law codified?
9. "The Byzantines were the teachers of the Slavs, as the Romans were of the Germans." Comment on this statement.
10. The Byzantine Empire was once called "a gigantic mass of mould, a thousand years old." Does this seem a fair description?
11. "The history of medieval civilization is, in large measure, the history of the Roman Empire in the East." Comment on this statement.
12. Show that Constantinople formed "a natural citadel."
13. On the map, page 340, trace the successive walls of Constantinople.

CHAPTER XV

THE CHRISTIAN CHURCH IN THE EAST AND IN THE WEST TO 1054 A.D.¹

120. Development of the Christian Church

A preceding chapter has traced the early history of Christianity. We there saw how the new religion appeared in the The Catholic Orient, how it spread rapidly over the Roman Church Empire, how it engaged with the imperial government in the long conflict called the Persecutions, how the emperor Constantine, after his conversion, placed it on an equality with paganism, and how at the end of the fourth century the emperor Theodosius made it the state religion. By this time the Church had become a great and powerful organization, with fixed laws, with a graded system of officers, and with councils attended by clergy from all parts of the Roman world. To this organization the word Catholic, that is, "universal," came to be applied. Membership in the Catholic Church, secured only by baptism, was believed to be essential to salvation. As St. Cyprian, bishop of Carthage, had said, "He can no longer have God for his Father who has not the Church for his Mother."

The first three centuries of Christianity witnessed the development of the episcopal system in the Church. Each provincial city had its bishop, assisted by priests and deacons. An archbishop (sometimes called a metropolitan) presided over the bishops of each province, and a patriarch had jurisdiction, in turn, over metropolitans. This graded arrangement of ecclesiastical officers, from the lowest to the highest, helped to make the Church centralized and strong.

¹ Webster, *Readings in Medieval and Modern History*, chapter iii, "The Benedictine Rule"; chapter iv, "The Reëstablishment of Christianity in Britain"; chapter v, "St. Boniface, Apostle to the Germans."

It appears to have been modeled, almost unconsciously, on the government of the Roman Empire.¹

The development of the patriarchate calls for special notice. At the time of the Council of Nicaea² there were three patriarchs, namely, the bishops of Rome, Antioch, and The Alexandria. These cities ranked among the most important in the Roman world. It was only natural, therefore, that the churches established in them should be singled out for preëminence. Some years after the removal of the capital to Constantinople, the bishop of that imperial city was recognized as a patriarch at a general council of the Church. In the fifth century the bishop of Jerusalem received the same dignity. Henceforth there were five patriarchs — four in the East but only one in the West.

The Christian Church was a very democratic organization. Patriarchs, archbishops, bishops, priests, and deacons were drawn from all ranks of life. No special training *Clergy and laity* at first was considered necessary to fit them for their duties, though the more celebrated ministers were often highly educated. To eke out their salaries the clergy sometimes carried on business as farmers and shopkeepers. Where, however, a church had sufficient funds to support its bishop, his engagement in secular affairs was discouraged and finally prohibited. In the fourth century, as earlier, priests and bishops were generally married men. The sentiment in favor of celibacy for the clergy became very pronounced during the early Middle Ages, especially in the West, and led at length to the general abandonment of priestly marriage in those parts of Europe where papal influence prevailed. Distinctive garments for clergymen did not begin to come into use until the fifth century, when some of them began to don clothing of a more sober hue

¹ The correspondence may be indicated as follows:

The Roman Empire	The Christian Church
City — Municipal officials.	Bishop.
Province — Governor.	Archbishop, or Metropolitan.
Diocese — Vicar.	Patriarch.
Prefecture — Prefect.	(No corresponding division.)

² See page 235.

than was fashionable at the time. Clerical vestments were developed from two pieces of ancient Roman dress — the tunic and the toga.¹ Thus the clergy were gradually separated from the people, or laity, by differences in dress, by their celibate lives, and by their abstention from worldly occupations.

While the Church was perfecting her organization, she was also elaborating her doctrines. Theologians engaged in many Heresies controversies upon such subjects as the connection of Christ with God and the nature of the Trinity. In order to obtain an authoritative expression of Christian opinion, councils of the higher clergy were held, at which the opposing views were debated and a decision was reached. The Council of Nicæa, which condemned Arianism, formed the first, and one of the most important, of these general gatherings of the Church. After the Church had once expressed itself on any matter of Christian belief, it was regarded as unlawful to maintain a contrary opinion. Those who did so were called heretics, and their teachings, heresies. The emperor Theodosius, whose severe laws finally shattered the ancient paganism,² devoted even more attention to stamping out heresies among his Christian subjects. He prohibited meetings of heretics, burned their books, and threatened them with death if they persisted in their peculiar doctrines. During his reign a Spanish bishop and six of his partisans were executed for holding unorthodox beliefs. This was the beginning of the persecutions for heresy.

As soon as Christianity had triumphed in the Roman Empire, thus becoming the religion of the rich and powerful as well as Worship the religion of the poor and lowly, more attention was devoted to the conduct of worship. Magnificent church buildings were often erected. Their architects seem to have followed as models the basilicas, or public halls, which formed so familiar a sight in Roman cities.³ Church interiors were adorned with paintings, mosaic pictures, images of saints and martyrs, and the figure of the cross. Lighted candles on the altars and the burning of fragrant incense lent an additional impressiveness to worship. Beautiful prayers

¹ See page 258.

² See page 236.

³ See page 284.

and hymns were composed. Some of the early Christian hymns, such as the *Gloria in Excelsis* and the *Te Deum Laudamus*, are still sung in our churches. Organs did not come into use until the seventh century, and then only in the West, but church bells, summoning the worshiper to divine service, early became attached to Christian edifices.

The Christians from the start appear to have observed "the first day of the week"¹ in memory of Christ's resurrection. They attended public worship

Sunday

on the Lord's Day, but otherwise did not rigidly abstain from worldly

business and amusements. The Jewish element in some churches, and especially in the East, was strong enough to secure an additional observance of Saturday as a weekly festival. Saturday long continued to be marked by religious assemblies and feasting, though not by any compulsory cessation of the ordinary occupations. During the fourth century Sunday, as the Lord's Day was now generally called, came more and more to be kept as a day of obligatory rest. Constantine's Sunday law² formed the first of a long series of imperial edicts imposing the observance of that day as a legal duty. In this manner Sunday, like the Jewish Sabbath on the seventh day of the week, was dedicated wholly to the exercises of religion.

The great yearly festivals of the Church gradually took shape during the early Christian centuries. The most important



RELIGIOUS MUSIC

From a window of the cathedral of Bourges, a city in central France. Shows a pipe organ and chimes.

¹ John, xx, 1, 19; compare 1 Corinthians, xvi, 2.

² See page 235 and note 1.

anniversary to be observed was Easter, in memory of the resurrection of Christ. A period of fasting (Lent), which finally lasted forty days, preceded the festival. Whitsunday, or Pentecost, was celebrated on the fiftieth day after Easter.¹ Two other festivals of later adoption were Christmas, the celebration of which was finally assigned to the 25th of December,² and Epiphany (January 6), commemorating the baptism of Christ. In course of time many other feasts and fasts, together with numerous saints' days, were added to the calendar of the "Christian Year."

121. Eastern Christianity

By the time of Constantine, Christianity had spread widely throughout the eastern half of the Roman Empire. Asia Minor was then largely Christian. Thrace, Macedonia, Epirus, and Greece were all ecclesiastical provinces with their own metropolitans. Many Christians were found in Syria and Egypt. Churches also existed in Mesopotamia and Arabia, and even beyond the boundaries of the empire in Armenia and Persia. Between the time of Constantine and that of Justinian, Christianity continued to expand in the East, until the gospel had been carried to such distant regions as Abyssinia and India.

Most of the Christian communities in the Orient owed allegiance to the patriarchs of Constantinople, Jerusalem, Antioch, and Alexandria. The Roman emperor, however, was the supreme religious authority in the East. He felt it as much his duty to maintain the doctrines and organization of Christianity as to preserve the imperial dominions against foreign foes. Since he presided over the Church, there could be no real independence for its officers. Bishops, metropolitans, and patriarchs were in every respect subordinate to his will. This union of Church and State formed one of the most characteristic features of Christianity in the East.

¹ See *Acts*, ii, 1-4.

² See page 229, note 1.

Eastern Christians, far more than those in the West, devoted themselves to theological speculations. Constantinople and the great Hellenistic cities of Antioch and Alexandria contained many learned scholars who had prolonged and heated arguments over subtle questions of belief. After the Arian controversy had been settled in the fourth century, other disputes concerning the true nature of Christ broke out. These gave rise to many heresies.

The heresy known as Nestorianism, from Nestorius, a patriarch of Constantinople, spread widely in the East. Nestorian missionaries even penetrated to India, China, and Mongolia. The churches which they established were numerous and influential during the Middle Ages, but since then most of them have been destroyed by the Mohammedans. Members of this sect are still to be found, however, in eastern lands.¹

After the formation of the Nestorian and other heretical sects, the orthodox faith was preserved in the East only by the Greeks of Asia Minor and Europe. The Greek Church, which calls itself the "Holy Orthodox Church," for a time remained in unity with the Roman Church



THE NESTORIAN MONUMENT

Evidence of Nestorian missions in China is afforded by the famous monument at Chang'an, province of Shensi. The stone, which was set up in 781 A.D., commemorates by an inscription in Chinese characters and the figure of a cross the introduction of Christianity into northwestern China. A replica of the Nestorian monument was taken to the United States in 1908 A.D. and was deposited in the Metropolitan Museum of Art, New York.

¹ In modern India (Malabar) there are no less than 400,000 Syrian Christians who owe their religion to Nestorian missionaries.

in the West. The final separation of these two churches occurred in the eleventh century.¹

122. Western Christianity: Rise of the Papacy

Christianity in the West presented two sharp contrasts to eastern Christianity. In the first place, the great heresies which divided the East scarcely affected the West.

The Papacy In the second place, no union of Church and State existed among western Christians. Instead of acknowledging

the religious supremacy of the emperor at Constantinople, they yielded obedience to the bishop of Rome, the head of the Roman Church. He is known to us as the pope, and his office is called the Papacy. We shall now inquire how the popes secured their unchallenged authority over western Christendom.

A church in Rome must have been established at an early date,

Rome an apostolic church for it was to Roman Christians that St.

Paul addressed one of

the *Epistles* now preserved in the New Testament. St. Paul visited Rome, as we know from the *Acts of the Apostles*, and there he is said to have suffered martyrdom.

Christian tradition, very ancient and very generally received, declares that St. Peter also labored in Rome, where he met a martyr's death, perhaps during the reign of the emperor Nero. To the early Christians, therefore, the Roman Church must have seemed in the highest degree sacred, for it had been founded by the two greatest apostles and had been nourished by their blood.



PAPAL ARMS

According to the well-known passage in *Matthew* (xvi, 19), Christ gave to St. Peter the "keys of the kingdom of heaven," with the power "to bind and to loose." These keys are always represented in the papal arms, together with the tiara or head-dress, worn by the popes on certain occasions.

¹ See page 362.

Another circumstance helped to give the Roman Church a superior position in the West. It was a vigorous missionary church. Rome, the largest and most flourishing city in the empire and the seat of the imperial government, naturally became the center from which Christianity spread over the western provinces. Many of the early Christian communities planted in Spain, Gaul, and Africa owed their start to the missionary zeal of the Roman Church. To Rome, as the great "Mother-church," her daughters in western Europe would turn henceforth with reverence and affection; they would readily acknowledge her leading place among the churches; and they would seek her advice on disputed points of Christian belief or worship.

The independence of the Roman Church also furthered its development. The bishop of Rome was the sole patriarch in the West, while in the East there were two, and later four patriarchs, each exercising authority in religious matters. Furthermore, the removal of the capital from Rome to Constantinople helped to free the Roman bishop from the close oversight of the imperial government. He was able, henceforth, to promote the interests of the church under his control without much interference on the part of the eastern emperor.

Finally, it must be noted how much the development of the Roman Church was aided by its attitude on disputed questions of belief. While eastern Christendom was torn by theological controversies, the Church of Rome stood firmly by the Nicene Creed.¹ After the Arian, Nestorian, and other heresies were finally condemned, orthodox Christians felt indebted to the Roman Church for its unwavering championship of "the faith once delivered to the saints." They were all the more ready, therefore, to defer to that church in matters of doctrine and to accept without question its spiritual authority.

The claim of the Roman bishops to supremacy over the Christian world had a double basis. Certain passages in the

¹ See page 236.

New Testament, where St. Peter is represented as the rock on which the Church is built, the pastor of the sheep and lambs of the Lord, and the doorkeeper of the kingdom of heaven, appear to indicate that he was regarded by Christ as the chief of the Apostles. Furthermore, a well-established tradition made St. Peter the founder of the Roman Church and its first bishop. It was then argued that he passed to his successors, the popes, all his rights and dignity. As St. Peter was the first among the Apostles, so the popes were to be the first among bishops. Such was the doctrine of the Petrine supremacy, expressed as far back as the second century, strongly asserted by many popes during the Middle Ages, and maintained to-day by the Roman Church.

123. Growth of the Papacy

Up to the middle of the fifth century about forty-five bishops had occupied St. Peter's chair at Rome. The most eminent of these was Leo the Great. When he became ^{Pontificate of Leo I, 440-461 A.D.} bishop, the Germans were overrunning the western provinces of the empire. The invaders professed the Arian faith, as we have seen, and often persecuted the orthodox Christians among whom they settled. At such a time, when the imperial power was growing weaker, faithful Catholics in the West naturally turned for support to the bishop of Rome. Leo became their champion against the barbarians. Tradition declares that he succeeded in diverting Attila from an attack on Rome, and when the Vandals sacked the city Leo also intervened to prevent its destruction.¹

After Leo, no important name occurs in the list of popes until we come to Gregory the Great. Gregory, as the son of ^{Pontificate of Gregory I, 590-604 A.D.} a rich and distinguished Roman senator, enjoyed a good education in all the learning of the time. He entered public life and at an early age became prefect of Rome. But now, almost at the outset of his career, Gregory laid aside earthly ambition. He gave up his

¹ See pages 248-249.

honorable position and spent the fortune, inherited from his father, in the foundation of monasteries and the relief of the poor. He himself became a monk, turned his palace at Rome into a monastery, and almost ruined his health by too great devotion to fasts and midnight vigils. Gregory's conspicuous talents, however, soon called him from retirement and led to his election as pope.

The work of Gregory lay principally in two directions. As a statesman he did much to make the popes virtual sovereigns at Rome and in Italy. At this time the Italian peninsula, overrun by the Lombards and neglected by the eastern emperor, was in a deplorable condition. Temporal power of Gregory

The bishop of Rome seemed to be the only man who could protect the people and maintain order. Gregory had very great success in this task. He appointed governors of cities, issued orders to generals, drilled the Romans for military defense, and sent ambassadors to treat with the king of the Lombards. It was largely owing to Gregory's efforts that these barbarians were prevented from conquering central Italy.

Gregory was no less eminent as a churchman. His writings and his personal influence greatly furthered the advancement of the Roman Church in the West. We find him sternly repressing heresies wherever they arose, aiding the conversion of Arian Visigoths in Spain and Arian Lombards in Italy, and sending out monks as missionaries to distant Britain.¹ Gregory's spiritual authority He well deserved by these labors the title "Servant of the servants of God,"² which he assumed, and which the popes after him have retained. The admiration felt for his character and abilities raised him, in later ages, to the rank of a saint.

When Gregory the Great closed his remarkable career, the Papacy had reached a commanding place in western Christendom. To their spiritual authority the popes had now begun to add some measure of temporal power as rulers at Rome and in Italy. During the eighth century, as we have already learned,³ the alliance of the popes

¹ See page 322.

² *Servus servorum Dei.*

³ See pages 305-307.

and the Franks helped further to establish the Papacy as an ecclesiastical monarchy, ruling over both the souls and bodies of men. Henceforth it was to go forward from strength to strength.

124. Monasticism

The Papacy during the Middle Ages found its strongest supporters among the monks. By the time of Gregory the Great monasticism¹ was well established in the Christian Church. Its origin must be sought in the need, often felt by spiritually-minded men, of withdrawing from the world — from its temptations and its transitory pleasures — to a life of solitude, prayer, and religious contemplation. Joined to this feeling has been the conviction that the soul may be purified by subduing the desires and passions of the body. Men, influenced by the monastic spirit, sought a closer approach to God.

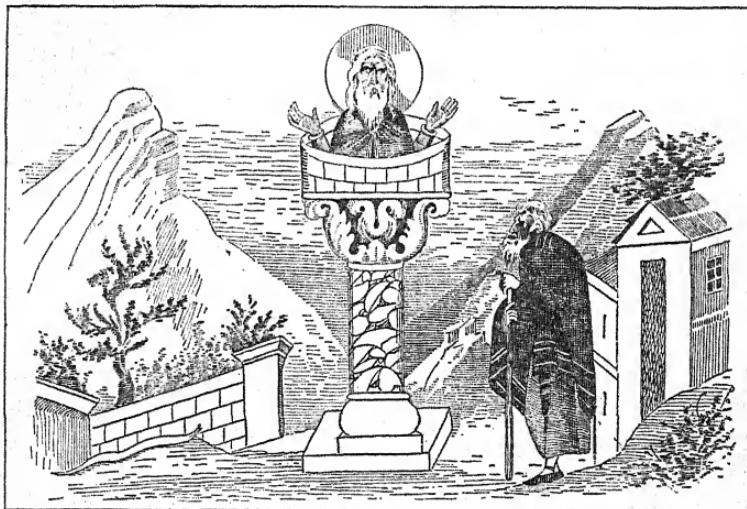
The monastic spirit in Christianity owed much to the example of its founder, who was himself unmarried, poor, and without a place “where to lay his head.” Some of Christ’s teachings, taken literally, also helped to exalt the worth of the monastic life. At a very early period there were Christian men and women who abstained from marriage, flesh meat, and the use of wine, and gave themselves up to prayer, religious exercises, and works of charity. This they did in their homes, without abandoning their families and human society.

Another monastic movement began about the middle of the third century, when many Christians in Egypt withdrew into the desert to live as hermits. St. Anthony, who has been called the first Christian hermit, passed twenty years in a deserted fort on the east bank of the Nile. During all this time he never saw a human face. Some of the hermits, believing that pain and suffering had a spiritual value, went to extremes of self-mortification. They dwelt in wells, tombs, and on the summits of pillars, deprived themselves of

¹ From a Greek word which means “living alone.”

necessary food and sleep, wore no clothing, and neglected to bathe or to care for the body in any way. Other hermits, who did not practice such austeries, spent all day or all night in prayer. The examples of these recluses found many imitators in Syria and other eastern lands.¹

A life shut off from all contact with one's fellows is difficult and beyond the strength of ordinary men. The mere human need for social intercourse gradually brought the Rule of hermits together, at first in small groups and then St. Basil in larger communities, or monasteries. The next step was to



ST. DANIEL THE STYLITE ON HIS COLUMN

From a Byzantine miniature in the Vatican.

give the scattered monasteries a common organization and government. Those in the East gradually adopted the regulations which St. Basil, a leading churchman of the fourth century, drew up for the guidance of the monks under his direction. St. Basil's Rule, as it is called, has remained to the present time the basis of monasticism in the Greek Church.

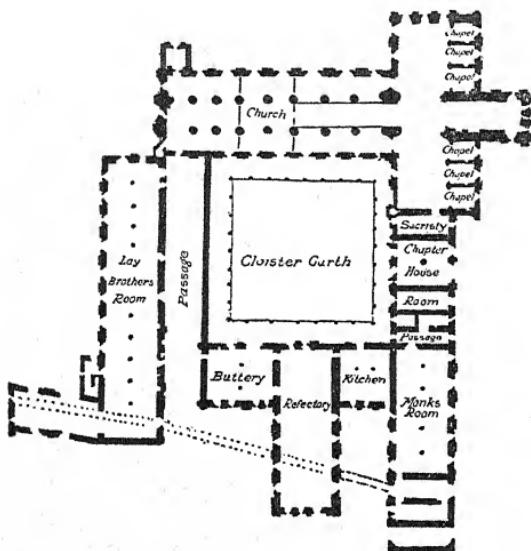
The monastic system, which early gained an entrance into

¹ See Tennyson's poem, *St. Simeon Stylites*.

western Christendom, looked to St. Benedict as its organizer.

St. Benedict While yet a young man, St. Benedict had sought to escape from the vice about him by retiring to a cave in the Sabine hills near Rome. Here he lived for three years as a hermit, shutting himself off from all human intercourse,

wearing a hair shirt, and rolling in beds of thistles to subdue "the flesh." St. Benedict's experience of the hermit's life convinced him that there was a surer and better road to religious peace of mind. His fame as a holy man had attracted to him many disciples, and these he now began to group in



PLAN OF KIRKSTALL ABBEY, YORKSHIRE

monastic communities under his own supervision. St. Benedict's most important monastery was at Monte Cassino, midway between Rome and Naples. It became the capital of monasticism in the West.

To control the monks of Monte Cassino St. Benedict framed a Rule, or constitution, which was modeled in some respects upon the earlier Rule of St. Basil. The monks formed a sort of corporation, presided over by an abbot,¹ who held office for life. To the abbot every candidate for admission took the vow of obedience. Any man, rich or poor, noble or peasant, might enter the monastery, after a year's probation; having once joined, however,

¹ From a Syrian word, *abba*, meaning "father." Hence a monastery was often called an abbey.

he must remain a monk for the rest of his days. The monks were to live under strict discipline. They could not own any property; they could not go beyond the monastery walls without the abbot's consent; they could not even receive letters from home; and they were sent to bed early. A violation of the regulations brought punishment in the shape of private admonitions, exclusion from common prayer, and, in extreme cases, expulsion.

The Rule of St. Benedict came to have the same wide influence in the West which that of St. Basil exerted in the East. Gregory the Great established it in many places in Italy, Sicily, and England. During Charlemagne's reign it was made the only form of monasticism throughout his dominions. By the tenth century the Rule prevailed everywhere in western Europe.¹

Spread of
the Bene-
dictine Rule

125. Life and Work of the Monks

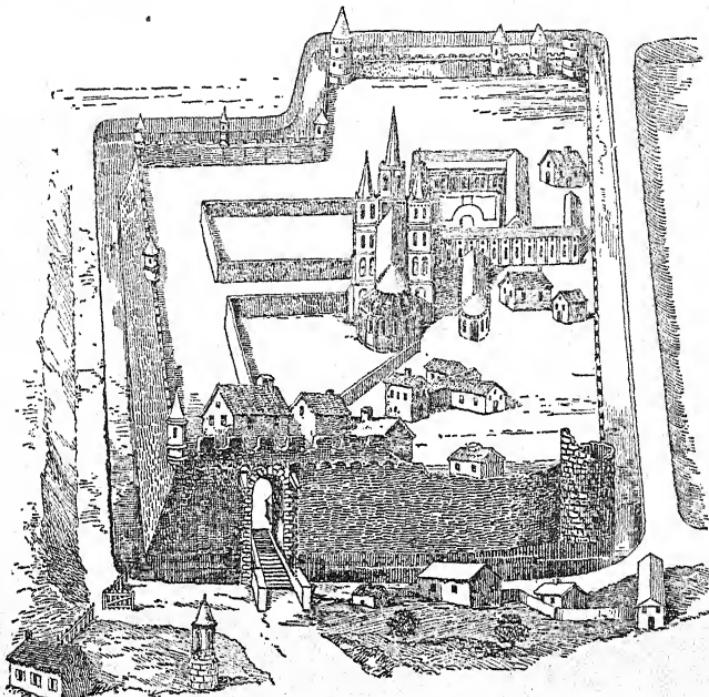
St. Benedict sought to draw a sharp line between the monastic life and that of the outside world. Hence he required that, as far as possible, each monastery should form an independent, self-supporting community whose members had no need of going beyond its limits for anything. In course of time, as a monastery increased in wealth and number of inmates, it might come to form an enormous establishment, covering many acres and presenting within its massive walls the appearance of a fortified town.

The principal buildings of a Benedictine monastery of the larger sort were grouped around an inner court, called a cloister. These included a church, a refectory, or dining room, with the kitchen and buttery near it, a dormitory, where the monks slept, and a chapter house, where they transacted business. There was also a library, a school, a hospital, and a guest house for the reception of strangers, besides barns, bakeries, laundries, workshops,

The monas-
tery build-
ings

¹ Other monastic orders arose during the later Middle Ages (see pages 449, 452), but the Benedictines still exist, chiefly in Austria and Italy. Their order was introduced into the United States during the nineteenth century.

and storerooms for provisions. Beyond these buildings lay vegetable gardens, orchards, grain fields, and often a mill, if the monastery was built on a stream. The high wall and ditch, usually surrounding a monastery, shut it off from outsiders and in time of danger protected it against attack.



ABBEY OF SAINT-GERMAIN DES PRÉS, PARIS

This celebrated monastery was founded in the sixth century. Of the original buildings only the abbey church remains. The illustration shows the monastery as it was in 1361 A.D., with walls, towers, drawbridge, and moat. Adjoining the church were the cloister, the refectory, and the dormitory.

St. Benedict defined a monastery as "a school for the service of the Lord." The monks under his Rule occupied themselves with a regular round of worship, reading, and manual labor. Each day was divided into seven sacred offices, beginning and ending with services in the monastery church. The first service came usually about two o'clock in the morning; the last, just as evening set in, before

Monastic occupations

the monks retired to rest. In addition to their attendance at church, the monks spent several hours in reading from the Bible, private prayer, and meditation. For most of the day, however, they worked hard with their hands, doing the necessary washing and cooking for the monastery, raising the necessary supplies of vegetables and grain, and performing all the other tasks required to maintain a large establishment. This emphasis on labor, as a religious duty, was a characteristic feature of western monasticism. "To labor is to pray" became a favorite motto of the Benedictines.¹

It is clear that life in a Benedictine monastery appealed to many different kinds of people in the Middle Ages. Those of a spiritual turn of mind found in the monastic life the opportunity of giving themselves wholly to God. Studious and thoughtful persons, with no disposition for an active career in the world, naturally turned to the monastery as a secure retreat. The friendless and the disgraced often took refuge within its walls. Many a troubled soul, to whom the trials of this world seemed unendurable, sought to escape from them by seeking the peaceful shelter of the cloister.

The civilizing influence of the Benedictine monks during the early Middle Ages can scarcely be over-emphasized. A monastery was often at once a model farm, an inn, a hospital, a school, and a library. By the careful cultivation of their lands



A MONK COPYIST

From a manuscript in the British Museum,
London.

¹ *Laborare est orare.*

the monks set an example of good farming wherever they settled. They entertained pilgrims and travelers, as civilizers at a period when western Europe was almost destitute of inns. They performed many works of charity, feeding the hungry, healing the sick who were brought to their doors, and distributing their medicines freely to those who needed them. In their schools they trained both boys who wished to become priests and those who intended to lead active lives in the world. The monks, too, were the only scholars of the age. By copying the manuscripts of classical authors, they preserved valuable books that would otherwise have been lost. By keeping records of the most striking events of their time, they acted as chroniclers of medieval history. To all these services must be added the work of the monks as missionaries to the heathen peoples of Europe.

126. Spread of Christianity over Europe

Almost all Europe had been won to Christianity by the end of the eleventh century. In the direction of this great mis-

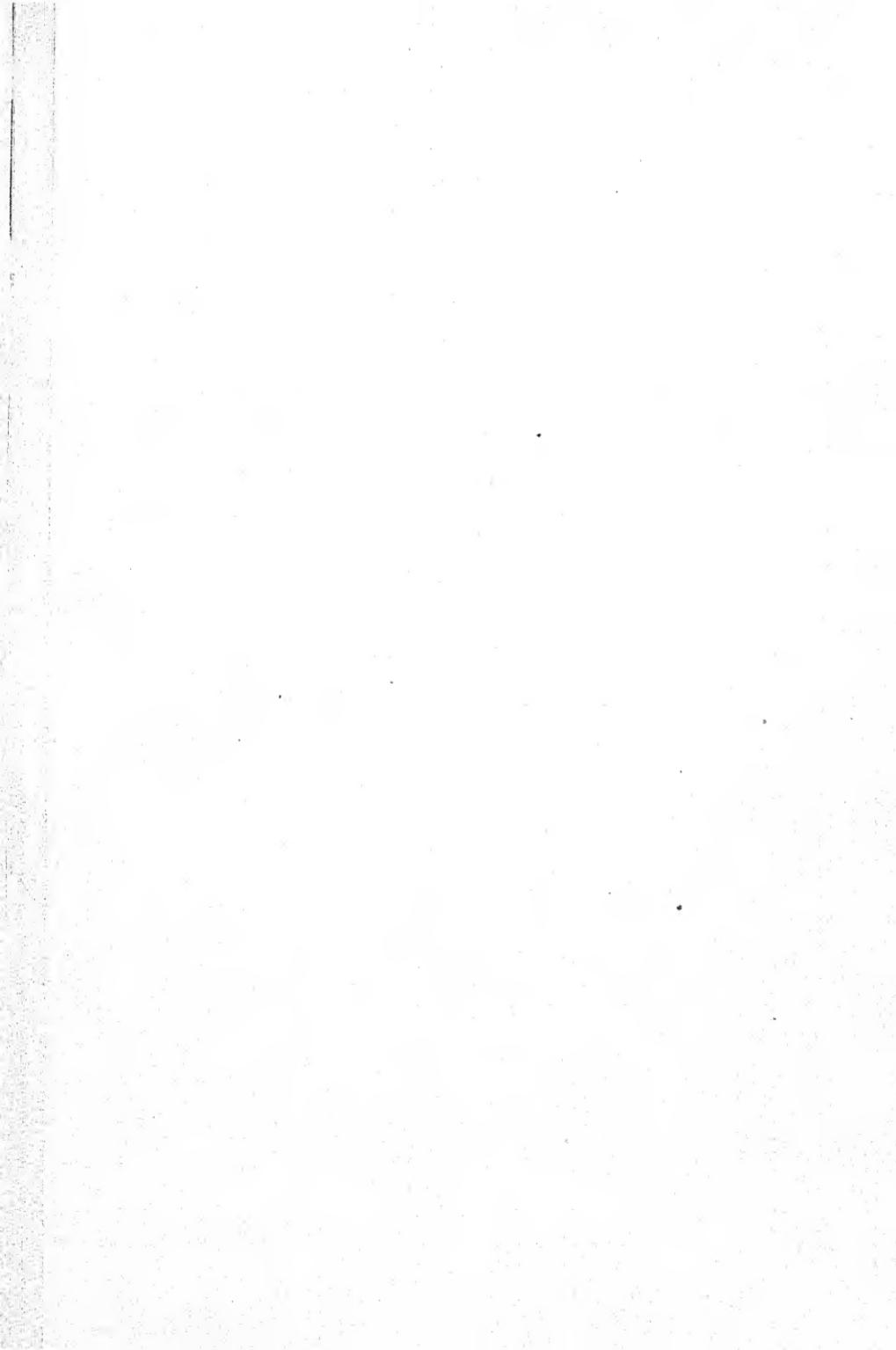
The Roman Church and the barbarians sionary campaign the Roman Church took the leading part.¹ The officers of her armies were zealous popes, bishops, and abbots; her private soldiers were equally zealous monks, priests, and laymen. Pagan Rome had never succeeded in making a complete and permanent conquest of the barbarians. Christian Rome, however, was able to bring them all under her spiritual sway.

Christianity first reached the Germanic invaders in its Arian² form. Visigoths, Ostrogoths, Vandals, Burgundians, and Lombards were all Arians. The Roman Church regarded them as heretics and labored with success to reconvert them. This work was at last completed when the Lombards, in the seventh century, accepted the Catholic faith.

The Franks and the Anglo-Saxons, whose kingdoms were to

¹ For the missionary work of Celtic Christians see page 323 and note 1.

² See page 236.





develop into the chief states of medieval Europe, adopted from the outset the Catholic form of Christianity. The conversion of the Franks provided the Roman Church with its strongest and most faithful adherents among the Germanic tribes.¹ The conversion of Anglo-Saxon Britain by Augustine and his monks, followed later by the spread of Roman Catholicism in Ireland and Scotland, firmly united the British Isles to the Papacy.² Thus Rome during the Middle Ages came to be the one center of church life for the peoples of western Europe.

Franks and
Anglo-Saxons
converted to
Roman
Catholicism

An Anglo-Saxon monk, St. Boniface, did more than any other missionary to carry Christianity to the remote tribes of Germany. Like Augustine in England, St. Boniface was sent by the pope, who created him a missionary bishop and ordered him to "carry the word of God to unbelievers." St. Boniface also enjoyed the support of the Frankish rulers, Charles Martel and Pepin the Short. Thanks to their assistance this intrepid monk was able to penetrate into the heart of Germany. Here he labored for nearly forty years, preaching, baptizing, and founding numerous churches, monasteries, and schools. His boldness in attacking heathenism is illustrated by the story of how he cut down with his own hands a certain oak tree, much reverenced by the natives of Hesse as sacred to the god Woden, and out of its wood built a chapel dedicated to St. Peter. St. Boniface crowned a lifetime of missionary labor with a martyr's death, probably in 754 A.D. His work was continued by Charlemagne, who forced the Saxons to accept Christianity at the point of the sword.³ All Germany at length became a Christian land, devoted to the Papacy.

St. Boniface
and the con-
version of
the Germans

Roman Catholicism not only spread to Celtic and Germanic peoples, but it also gained a foothold among the Slavs. Both Henry the Fowler and Otto the Great attempted conversion to Christianize the Slavic tribes between the Elbe and the Vistula, by locating bishoprics in their territory. The

¹ See pages 304-305.

² See pages 322-325.

³ See page 308.

work of conversion encountered many setbacks and did not reach completion until the middle of the twelfth century. The most eminent missionaries to the Slavs were Cyril and Methodius. These brother-monks were sent from Constantinople in 863 A.D. to convert the Moravians, who formed a kingdom on the eastern boundary of Germany. Seeing their great success as missionaries, the pope invited them to Rome and secured their consent to an arrangement which brought the Moravian Christians under the control of the Papacy.¹ From Moravia Christianity penetrated into Bohemia and Poland. These countries still remain strongholds of the Roman Church. The Serbians and Russians, as we have learned,² received Christianity by way of Constantinople and so became adherents of the Greek Church.

Roman Catholicism gradually spread to most of the remaining peoples of Europe. The conversion of the Norwegians and

Final extension of Roman Catholicism Swedes was well advanced by the middle of the eleventh century. The Magyars, or Hungarians, accepted Christianity at about the same date.

The king of Hungary was such a devout Catholic that in the year 1000 A.D. the pope sent to him a golden crown and saluted him as "His Apostolic Majesty." The last parts of heathen Europe to receive the message of the gospel were the districts south and east of the Baltic, occupied by the Prussians, Lithuanians, and Finns. Their conversion took place between the twelfth and fourteenth centuries.

127. Separation of Eastern and Western Christianity

Before the Christian conquest of Europe was finished, Christianity had divided into two great communions — the Greek Church and the Roman Church. Their separation was a long, slow process, arising from the deep-seated differences between East and West. Though Rome had carried her conquering

¹ Cyril and Methodius were canonized by Pope Leo XIII in 1881 A.D. A millennial celebration of the two apostles was held in 1863 A.D. by the people of Moravia and Bohemia.

² See page 335. The Bulgarians also got their Christianity from Constantinople in the ninth century.

arms throughout the Mediterranean basin, all the region east of the Adriatic was imperfectly Romanized.¹ It remained Greek in language and culture, and tended, as time went on, to grow more and more

Divergence
of East and
West

unlike the West, which was truly Roman. The founding of Constantinople and the transference of the capital from the banks of the Tiber to the shores of the Bosporus still further widened the breach between the two halves of the Roman world. After the Germans established their kingdoms in Italy, Spain, Gaul, and Britain, western Europe was practically independent of the rulers at Constantinople. The coronation of Charlemagne in 800 A.D. marked the final severance of East and West.

The division of the Roman Empire led naturally to a grouping of the Christian Church about Rome and Constantinople, the two chief centers of government. The popes, it has been seen, had always enjoyed spiritual leadership in the West. In temporal matters they acknowledged the authority of the eastern emperors, until the failure of the latter to protect Rome and Italy from the barbarians showed clearly that the popes must rely on their own efforts to defend Christian civilization. We have already learned how well such men as Leo the Great and Gregory the Great performed this task. Then in the eighth century came the alliance with the Frankish king, Pepin the Short, which gave the Papacy a powerful and generous protector beyond the Alps. Finally, by crowning Charlemagne, the pope definitely broke with the emperor at Constantinople and transferred his allegiance to the newly created western emperor.

The Papacy
and the
eastern
emperors

The patriarch of Constantinople, as bishop of the capital city, enjoyed an excellent position from which to assert his preëminence over the bishops of the other churches in the East. Justinian in 550 A.D. conferred on him the privilege of receiving appeals from the other patriarchs, and a few years later that dignitary assumed the high-sounding title of "Universal Arch-

Rise of the
patriarchate
of Con-
stantinople

¹ See pages 217, 223.

bishop." The authority of the patriarch of Constantinople was immensely strengthened when the Mohammedans, having conquered Syria and Egypt, practically extinguished the three patriarchates of Antioch, Jerusalem, and Alexandria.¹ The Church in the East now had a single patriarch, just as that in the West had the one bishop of Rome. Rivalry between them was inevitable.

One source of strife between pope and patriarch was the controversy, arising in the eighth century, over the use of

Rivalry between pope and patriarch images in the churches. These images seem to have been, not statues, but pictures (icons) of the apostles, saints, and martyrs. Many eastern

Christians sought to strip the churches of icons, on the ground that by the ignorant they were venerated almost as idols. The Iconoclasts ("image-breakers") gained no support in the West. The Papacy took the view that images were a help to true devotion and might, therefore, be allowed. When a Roman emperor issued a decree for the destruction of all images, the pope refused to obey the order in the churches under his direction, and went so far as to exclude the Iconoclasts from Christian fellowship. Although the iconoclastic movement failed in the East, after a violent controversy, it helped still further to sharpen the antagonism between the two branches of Christendom. Other causes of dispute arose in later times, chiefly concerning fine points of doctrine on which neither side would yield.

The final rupture of Christendom was delayed until the middle of the eleventh century. In 1054 A.D. the pope sent

The final rupture, 1054 A.D. his legates to Constantinople to demand obedience to the Papacy. This being refused, they laid upon the high altar of Sancta Sophia the pope's bill of excommunication. Against the patriarch and his followers they pronounced a solemn curse, or anathema, devoting them "to the eternal society of the Devil and his angels." Then, we are told, they strode out of Sancta Sophia, shaking the dust from their feet and crying, "Let God see and

¹ See page 376.

judge." The two branches of the Christian Church, thus torn apart, were never afterward reunited.¹

128. The Greek Church

The Greek and Roman churches, in some respects, are nearer together than Roman Catholicism and Protestantism. Both recognize three orders for the ministry, namely, bishops, priests, and deacons. Priests of the Greek Church may marry, but this privilege is not extended to bishops, who, therefore, are chosen from the monks. Baptism, by both churches, is administered to infants, but by the Greek Church under the form of total immersion. Confirmation in the Greek Church follows immediately after baptism; in the Roman Church it is postponed to the age of reason. In the communion service the Greek Church gives leavened bread, dipped in wine. The Roman Church withholds wine from the laity and uses only a dry, unleavened wafer. While the services of the Roman Church are conducted in Latin, for those of the Greek Church the national languages (Greek, Russian, etc.) of the communicants are used. Its festivals do not coincide in time of celebration with those of the Roman Church, since the "Julian Calendar" followed in the East is now thirteen days behind the "Gregorian Calendar."²

The Greek
and Roman
churches
compared

The Greek Church has not lacked missionary zeal. Through her agency the barbarians who entered southeastern Europe during the early Middle Ages were converted to Christianity. At the present time nearly all the peoples of the Balkan peninsula, including Greeks, Montenegrins, Serbians, Bulgarians, and Rumanians, belong to the Greek Church.³ Its greatest victory was won toward the close of the tenth century, when the Russians were induced to accept the Greek form of Christianity. Outlying branches of

Spread of
the Greek
Church

¹ Unsuccessful attempts to heal the schism between the two churches took place in the Middle Ages. The latest movement in this direction was made by Pope Leo XIII in 1894 A.D., but his efforts were not crowned with success.

² See page 186, note 2.

³ Many Roman Catholics are found in Croatia-Slavonia, Bosnia, Dalmatia, and Albania.

the Greek Church are found also in the Turkish Empire. It now includes about one hundred and thirty-five million adherents in European lands.

The patriarch of Constantinople is the spiritual head of the Greek Church. He enjoys, however, no such wide authority over eastern Christians as that exercised by the pope over all Roman Catholics. There are as many as sixteen branches of the Greek Church, each self-governing and under its own officers.

Present organization of the Greek Church

Despite the local independence of its branches, the Greek Church remains unified in doctrine. It claims to be the only "Orthodox" church and clings with almost Oriental conservatism to the traditions of earlier ages. Nevertheless, as the official church of Russia, the largest and most swiftly growing of European countries, the Greek Church has before it a future of great importance.

129. The Roman Church

The Roman Church progressive

The separation of eastern and western Christianity naturally increased the importance of the Papacy. The popes henceforth had a free hand to guide the destinies of the Roman Church. That church under their direction was to show itself vigorous and progressive, with a wonderful power of adaptation to new and changed conditions.

The Roman Church survives the empire

The Roman Empire in the West had gone down before the assaults of the Germanic barbarians, but in its place had arisen a new creation — the Roman Church. The chief city of the old empire became the capital of the Papacy. The pope took, and has since retained, the title of Supreme Pontiff (*Pontifex Maximus*), once given to the head of the Roman state religion.¹ Latin has continued to be the official language of Roman Catholicism. The Roman genius for law and government found a new expression in the creation of the papal power. The true successors of the ancient Roman statesmen were the popes of the Middle

¹ See page 148, note 2.

Ages. The idea of Rome, of her universality and of her eternity, lived on in the Roman Church.

The Roman Church, as the successor of the Roman Empire in the West, formed the chief center of civilization during the earlier part of the Middle Ages. She stood between the conquering Germans and the Romanized provincials and helped to join them both in lasting union. To the heathen she sent out her missionaries, preaching a religion of love and charity and introducing a higher morality than the barbarians had ever known before. She multiplied hospitals, orphanages, and asylums. Her bishops were the only protectors of the weak and the oppressed. She fostered education, art, and learning within the walls of churches and monasteries. Her priests and monks were the only teachers in an ignorant age. In an age of bloodshed and violence, when might made right, she proclaimed the superiority of the spirit to mere brute force. To sum up: the Roman Church was an indispensable agent in the making of medieval Europe.

Christianity in its Greek and Roman forms was not the only great religion of the Middle Ages. In the seventh century, before the separation of the two churches had been completed and before all Europe had become Christian, another religion arose. It grew with marvelous rapidity, stripped the Church of much territory in western Asia, northern Africa, and Spain, and promised for a time to become the dominant faith of the world. This was Islam, or Mohammedanism, the religion of the Arabs.

Studies

1. In what different senses is the word "church" often used? 2. "The eastern patriarch was the shadow of the emperor, cast on the spiritual world." Explain this statement. 3. Why did heresies develop in the East rather than in the West?
4. Look up in the New Testament the following texts relating to the primacy of St. Peter: *Matthew*, xvi, 18-19; *Luke*, xxii, 31-32; and *John*, xxi, 15-17. 5. What is "the power of the keys" which the popes claim to possess? 6. What reasons for the growth of the Papacy have been set forth in this chapter? 7. In what non-Christian religions is monasticism an established institution? 8. Look up in the New Testament the following texts quoted as favorable to monasticism: *Matthew*, xix, 21; *Mark*, x, 29-30; and *Luke*, xiv, 26. 9. What is the origin of the words "monk," "hermit," "anchorite," and "abbot"? 10. Summarize the principal

366 The Christian Church in the East and West

benefits which the monastic system conferred on Europe. 11. Give reasons for the rapid conversion of the Germans to Christianity. 12. In what sense is it true that "half Europe owes its Christianity to women"? 13. Who was the "Apostle to the Germans"? 14. Who were the "Apostles to the Slavs"? 15. Comment on the significance to European civilization of the missionary activity of the Christian Church in the Middle Ages. 16. Why has the separation of the Greek and Roman churches been described as "the most momentous fact in the history of Christendom during the Middle Ages"? 17. Why could not such an institution as the Papacy develop in the East?

CHAPTER XVI

THE ORIENT AGAINST THE OCCIDENT: RISE AND SPREAD OF ISLAM, 622-1058 A.D.¹

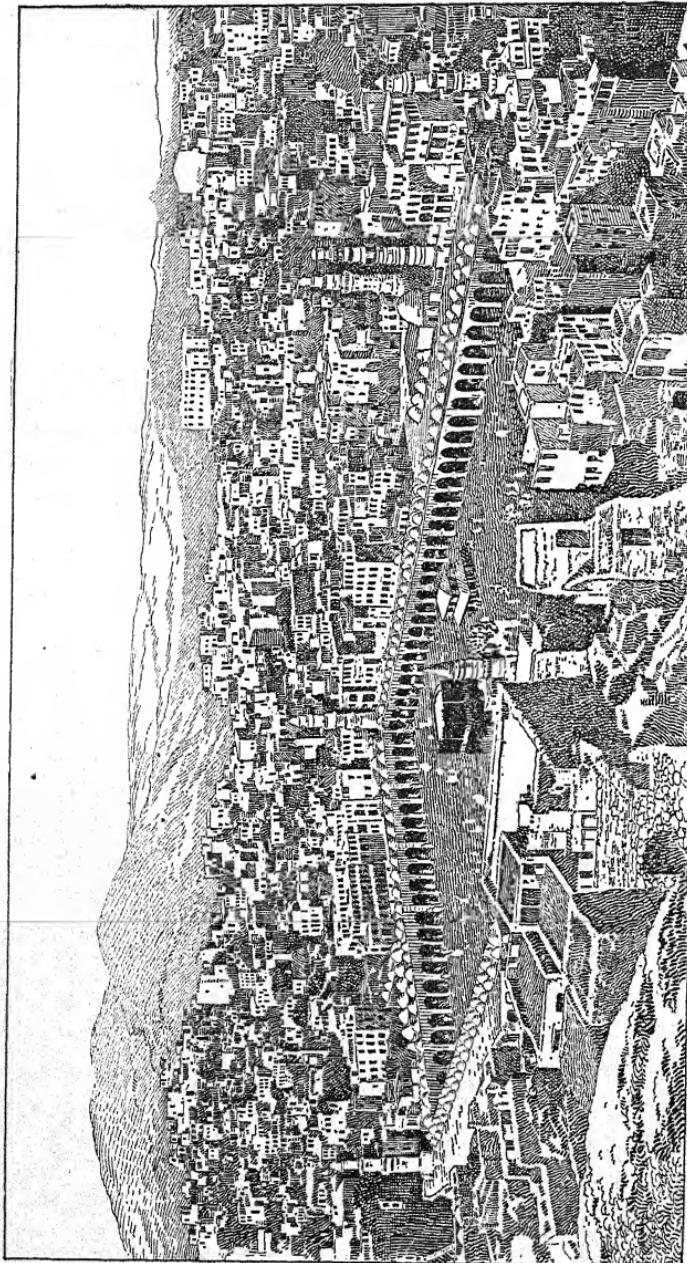
130. Arabia and the Arabs

ARABIA, a vast peninsula between the Persian Gulf, the Indian Ocean, and the Red Sea, forms the link between Asia and Africa. It is connected with Asia by the arid plains extending northward to the Euphrates; with Africa, by the equally arid isthmus of Suez. Though the country is more than one-third the size of the United States (excluding Alaska), it has never supported a large population. The interior, except for occasional oases, is a desert, inhabited only by wandering tribes. Along the southern and western coasts, between the mountains and the sea, the soil is generally fertile, the climate temperate, and the rainfall sufficient. Here the chief cities and towns are located.

The original home of the Semites is believed to have been Arabia. Some Semitic peoples appear to have migrated northward to Babylonia and Syria, while others crossed the Red Sea to Abyssinia. Physically, the Arabs are an attractive people, with well-shaped, muscular figures, handsome, bronzed faces, brilliant, black eyes, and all the organs of sense exquisitely acute. Simple and abstemious in their habits, they lead healthy lives and often reach an extreme yet vigorous old age.

The Bedouin Arabs, by which name the nomadic inhabitants of the desert are known, claim Ishmael, the son of Abraham and half-brother of Isaac, as their ancestor. The life which they lead in the Arabian wilderness closely resembles that of the Hebrew patriarchs, as described in the Old Testament. The Bedouins are shep-

¹ Webster, *Readings in Medieval and Modern History*, chapter vi, "The Teachings of Mohammed."



MECCA

The chief sanctuary of Mecca is the building called the Kaaba, which lies in the center of a vast courtyard surrounded by a colonnade. The Kaaba is here seen covered with a heavy black cloth renewed each year. Pilgrims enter the courtyard, walk around the Kaaba seven times — seven is a holy number in Islam — and kiss the sacred black stone fixed in the walls of the structure. The stone is now broken into pieces, which are kept together by a silver setting. The Kaaba has been rebuilt several times since the days of Mohammed, but it still preserves the old form of a heathen temple.

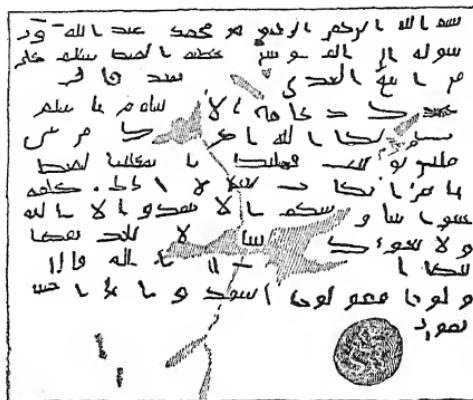
herds and herdsmen, continually moving with their sheep and camels from one pasturage and water-hole to another. Their virtues — hospitality to the stranger, generosity, faithfulness to the ties of kinship — are those of a nomadic, barbarian people. Such also are their vices — love of fighting and plunder, revengefulness, and impatience of restraint. Nothing like a settled government is known to them. The only tribal authority is that of the chief, or "sheik," who, because of his birth, courage, or wealth, has been chosen to the leadership. This description of the Bedouins to-day applies equally well to them in the age of Mohammed, during the sixth century.

The Arabs who settled along the southern and western coasts of the peninsula had reached in the sixth century a considerable degree of civilization. They practiced agriculture and carried on a flourishing trade ^{The sedentary Arabs} across the Red Sea and even to distant India. Between these sedentary Arabs and the Bedouins raged constant feuds, leading to much petty warfare. Nevertheless the hundreds of tribes throughout the peninsula preserved a feeling of national unity, which was greatly strengthened by Mohammed's appearance on the scene.

The city of Mecca, located about fifty miles from the Red Sea, was a commercial metropolis and the center of Arabian heathenism. Every year the Arab tribes ceased ^{Arabian} fighting for four months, and went up to Mecca ^{heathenism} to buy and sell and visit the famous sanctuary called the Kaaba. Here were three hundred and sixty idols and a small, black stone (probably a meteorite), which legend declared had been brought from heaven. The stone was originally white, but the sins of the people who touched it had blackened it. Although most of the Arabs were idolaters, yet some of them recognized the "Unknown God" of the Semites, Allah, the Creator of all things. Arabia at this time contained many Jews, Zoroastrians, and Christians, who helped to spread abroad the conception of one God and thus to prepare the way for a prophet of a new religion.

131. Mohammed: Prophet and Statesman, 622-632 A.D.

Mohammed,¹ born at Mecca about 570 A.D., belonged to the tribe of the Koreish, who had long been guardians of the sacred Kaaba. Left an orphan at an early age, the future prophet was obliged to earn his own living. He served first as a shepherd on the hillsides of Mecca. This occupation, though lowly, gave him the love of solitude,



A LETTER OF MOHAMMED

A letter, probably in the handwriting of Mohammed's secretary, addressed to the governor of Alexandria. The seal is inscribed "Mohammed, the prophet of God."

receive a regular education; it is doubtful whether he could read or write. His marriage, when about twenty-five years of age, to a rich widow, named Khadija, brought him wealth and consideration. For some time, henceforth, he led the life of a prosperous merchant of Mecca.

Mohammed seems always to have been a deeply religious man. As he grew older, his thoughts more and more centered on spiritual themes. He could not reconcile the visions gross idolatry of the Arabs with that belief in the unity of God which he himself had reached. In his distress he would withdraw into the wilderness, where he spent much time in fasting and solitary vigils, practices perhaps suggested to

and helped to nourish in his soul that appreciation of nature which later found expression in so many of his utterances. While still a youth he became a camel-driver and twice crossed the deserts with caravans to Syria. Doubtless he made many acquaintances on these journeys and picked up much useful information. Mohammed, however, did not re-

¹ The earlier spelling was Mahomet.

him by the example of Christian hermits.¹ During these lonely hours in the desert strange scenes passed before his eyes and strange voices sounded in his ears. At first Mohammed thought that evil spirits possessed him, but Khadija encouraged him to believe that his visions were a revelation from another world. One day, so he declared, God's messenger, the archangel Gabriel, appeared to him and bade him preach a new religion to the Arabs. It was very simple, but in its simplicity lay its strength: "There is no god but God, and Mohammed is the prophet of God."

The prophet made his first converts in his wife, his children, and the friends who knew him best. Then, becoming bolder, he began to preach publicly in Mecca. In spite of Mohammed's eloquence, obvious sincerity, and attractive personality, he met a discouraging reception. A few slaves and poor freemen became his followers, but most of the citizens of Mecca regarded him as a madman. Mohammed's disciples, called Moslems,² were bitterly persecuted by the Koreish, who resented the prophet's attacks on idolatry and feared the loss of their privileges at the Kaaba. Finally Mohammed and his converts took refuge in Medina, where some of the inhabitants had already accepted his teachings. This was the famous Hegira (Flight of the prophet).³

At Medina Mohammed occupied a position of high honor and influence. The people welcomed him gladly and made him their chief magistrate. As his adherents increased in number, Mohammed began to combine fighting with preaching. His military expeditions against the Arab tribes proved to be very successful. Many of the conquered Bedouins enlisted under his banner and in 630 A.D. captured Mecca for the prophet. He treated its inhabitants leniently,

¹ See page 352.

² From the Arabic *muslim*, "one who surrenders himself" (to God's will). During the Middle Ages the Moslems to their Christian enemies were commonly known as Saracens, a term which is still in use.

³ The year 622 A.D., in which the Hegira occurred, marks the beginning of the Mohammedan era. The Christian year 1917 A.D. nearly corresponds to the Mohammedan year 1336 A.H. (*Anno Hegiræ*).

but threw down all the idols in the Kaaba. After the submission of Mecca most of the Arabs abandoned idolatry and accepted the new religion.

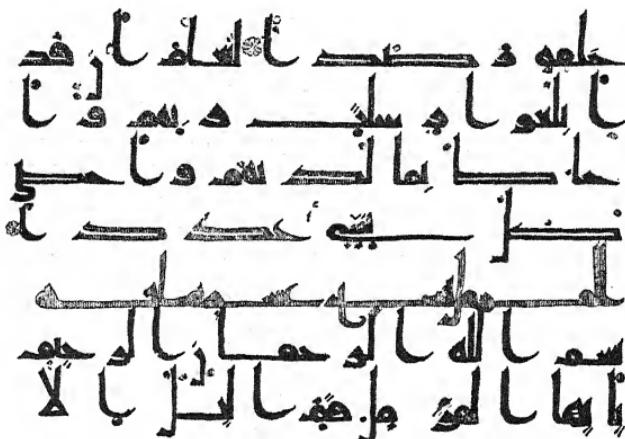
Mohammed did not long enjoy his position as uncrowned king of Arabia. He died in 632 A.D., at Medina, where he was buried and where his tomb is still visited by pious Moslems. His followers could scarcely believe that their great prophet had gone away from them forever. They were ready to worship him as a god, until old Abu Bekr, Mohammed's father-in-law, rebuked them with the memorable words: "Whoso worshipeth Mohammed, let him know that Mohammed is dead; but whoso worshipeth God, let him know that God liveth and dieth not."

The character of Mohammed has been variously estimated. Moslem writers make him a saint; Christian writers, until recent times, have called him an "impostor." We know that he was a man of simple habits, who, even in the days of his prosperity, lived on dates, barley bread, and water, mended his woolen garments, and attended to his own wants. He was mild and gentle, a lover of children, devoted to his friends, and forgiving toward his foes. He seems to have won the admiration of all with whom he came in contact. We know, too, that Mohammed was so deeply impressed with the consciousness of his religious mission that he was ready to give up wealth and an honorable position and face for years the ridicule and hatred of the people of Mecca. His faults—deceitfulness, superstitiousness, sensuality—were those of the Arabs of his time. Their existence in Mohammed's character should not prevent our recognition of his real greatness as a prophet and as a statesman.

132. Islam and the Koran

The religion which Mohammed preached is called Islam, an Arabic word meaning "surrender," or "resignation." This Formation of religion has its sacred book, the Koran ("thing the Koran read" or "thing recited"). It contains the speeches, prayers, and other utterances of Mohammed at

various times during his career. Some parts of the Koran were dictated by the prophet to his disciples and by them were written out on skins, leaves of palm trees, bones, and bits of parchment. Many other parts remained at first only in the memory of Mohammed's followers. Soon after his death all the scattered passages were collected into one



A PASSAGE FROM THE KORAN

From a manuscript in the Bodleian Library, Oxford.

book. Since the middle of the seventh century the Koran, every word of which the Moslems consider holy, has remained unchanged.

The doctrines found in the Koran show many adaptations from the Jewish and Christian religions. Like them Islam emphasizes the unity of God. The Moslem cry — *Allah Akbar!* “God is Great!” — forms its cardinal principle. Like them, also, Islam recognizes the existence of prophets, including Abraham, Moses, and Jesus, but insists that Mohammed was the last and greatest of the prophets. The existence of angels and demons is recognized. The chief of the demons, Iblis, bears some resemblance to the Jewish Satan and the Christian Devil. The account of the creation and fall of man is taken, with variations, from the Old Testament. The description of the resur-

rection of the dead, the last judgment, and the division of the future world into paradise and hell, the former for believers in Islam, the latter for those who have refused to accept it, seems to have been based on Persian and Jewish ideas. These borrowings from other religions facilitated the spread of Islam among eastern peoples.

The Koran imposes on the faithful Moslem five great obligations. First, he must recite, at least once in his life, aloud, correctly, and with full understanding, the short creed: "There is no god but God, and Mohammed is the prophet of God." Second, he must pray five times a day: at dawn, just after noon, before sunset, just after sunset, and at the end of the day. In every Mohammedan city the hour of prayer is announced from the tall minaret of the mosque by a crier (*muezzin*). Before engaging in prayer the worshiper washes face, hands, and feet; during the prayer he turns toward Mecca and bows his head to the ground. Third, he must observe a strict fast, from morning to night, during every day of *Ramadan*, the ninth month of the Mohammedan year.¹ In this month God presented the Koran to Gabriel for revelation to the prophet. Fourth, he must give alms to the poor. Fifth, he must, "if he is able," undertake at least one pilgrimage to Mecca. The annual visit of thousands of pilgrims to the holy city helps to preserve the feeling of brotherhood among Moslems all over the world. These five obligations are the "pillars" of Islam.

As a religious system Islam is exceedingly simple. It does not provide any elaborate ceremonies of worship and permits no altars, pictures, or images in the mosque. Islam even lacks a priesthood. Every Moslem acts as his own priest. There is, however, an official, who on Friday, the Mohammedan Sabbath, offers up public prayers in the mosque and delivers a sermon to the assembled worshipers. All work is suspended during this service, but at its close secular activities are resumed.

The Koran furnishes a moral code for the adherents of Islam.

¹ Feasting during the nights of this month is allowable.

It contains a few important prohibitions. The Moslem is not to make images, to engage in games of chance, Moral teachings of the to eat pork, or to drink wine. This last prohibition has saved the Mohammedan world from the Koran degradation and misery which alcohol has introduced into Christian lands. To Mohammed strong drink was "the mother of all evil," and drunkenness, a sin. The Koran also inculcates many active virtues, including reverence toward parents, protection of widows and orphans, charity toward the poor, kindness to slaves, and gentle treatment of the lower animals. On the whole it must be admitted that the laws of the Koran did much to restrain the vices of the Arabs and to provide them with higher standards of right and wrong. Islam marked a great advance over Arabian heathenism.

133. Expansion of Islam in Asia and Egypt

Mohammed, as we have learned, did not scruple to use the sword as a means of spreading his new religion among the idolatrous Arab tribes. By thus following up Islam spread preaching with force, he subdued the greater by the sword part of Arabia. The prophet's methods were adopted by his successors. Within a century after Mohammed's death, they carried the doctrines of Islam over a large part of the civilized world and founded an Arabian Empire.

Islam was a religion of conquest. It proclaimed the righteousness of a "holy war," or *jihad*, against unbelievers. It promised rich booty for those who fought and won, and paradise for those who fell. The Arab soldier, dying on the battlefield, expected to be carried away by bright-eyed maidens to a garden of delight, where, reclining on soft cushions and rugs, he was to enjoy forever an existence of sensual ease. "Whosoever falls in battle," so runs a passage in the Koran, "his sins are forgiven, and at the day of judgment his limbs shall be supplied by the wings of angels and cherubim."

The sudden creation of the Arabian power must not be understood, however, as solely a religious movement. Pride and

greed, as well as fanaticism, drove the Arabs forward on their Islam as a conquering career. Long before Mohammed's political force time Arabia had been in a state of unrest. Its warlike tribes, feeling a sense of their superiority to other peoples, were eager to overrun the rich districts of western Asia, much as the Germans had overrun western Europe. Islam strengthened the racial pride of the Arabs, united them into one nation, and gave them an effective organization for world-wide rule.

The most extensive conquests of the Arabs were made within ten years after Mohammed's death. During this time the

Arab conquests in the East, 632-642 A.D. Moslem warriors, though poorly armed, ill-disciplined, and in every battle greatly outnumbered, attacked with success the two strongest military powers then in the world — Rome and Persia.

From the Roman Empire in the East they seized the provinces of Syria and Palestine, with the famous cities of Damascus, Antioch, and Jerusalem.¹ They took Mesopotamia from the Persians and then, invading Iran, overthrew the Persian power.² Egypt also was subjugated by these irresistible soldiers of the Crescent.

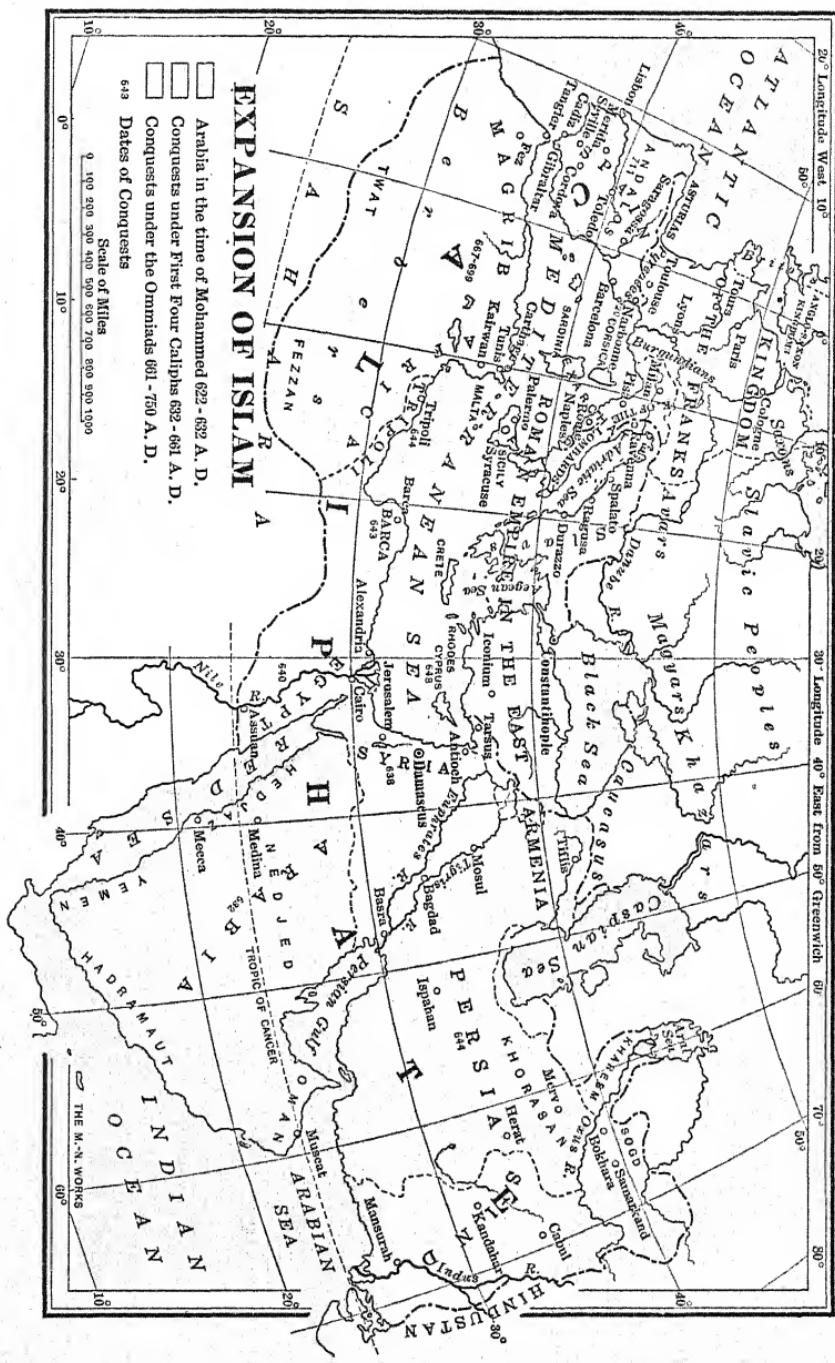
According to the strict teaching of the Koran, those who refused to accept Islam were either to be killed or to be reduced to slavery. As a matter of fact, the Arabs treated their new subjects with marked liberality. No massacres and no persecutions occurred. The conquered peoples were allowed to retain their own religions, on condition of paying ample tribute. In course of time, however, many of the Christians in Syria and Egypt and most of the Zoroastrians³ in Persia adopted Islam, in order that they might acquire the rights and privileges of Moslem citizens.

The sweeping conquests of the decade 632-642 A.D. were followed in later years by a further extension of the Later Arab conquests boundaries of the Arabian Empire. In the remote East the Arabs sent their victorious armies beyond the

¹ See page 333.

² See pages 219, 332.

³ See page 54, note 1.

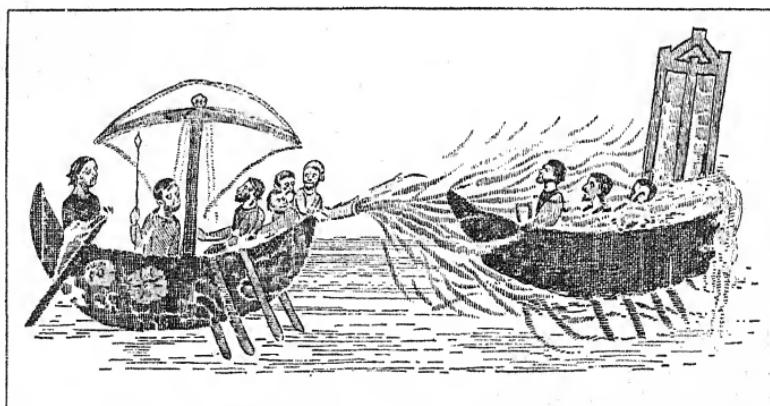




Oxus and Indus rivers to central Asia and India. They captured the island of Cyprus, annexed parts of Armenia and Asia Minor, and at length threatened to take Constantinople. Had that city fallen, all eastern Europe would have been laid open to invasion.

The first attempts on Constantinople were made by sea and were repulsed, but during the years 716-717 A.D. the city had to face a combined attack by a Moslem navy and army. The eastern emperor, Leo the Isaurian, conducted a heroic defense, using with much effectiveness the celebrated mixture known as "Greek fire." This combustible, probably composed of sulphur,

Siege of
Constanti-
nople, 716-
717 A.D.



NAVAL BATTLE SHOWING USE OF "GREEK FIRE"

From a Byzantine manuscript of the fourteenth century at Madrid. "Greek fire" in marine warfare was most commonly propelled through long tubes of copper, which were placed on the prow of a ship and managed by a gunner. Combustibles might also be kept in tubes flung by hand and exploded on board the enemy's vessel.

naphtha, and quicklime, was poured or hurled on the enemy's ships in order to burn them. "Greek fire," the rigors of an uncommonly severe winter, and timely aid from the Bulgarians at length compelled the Arabs to beat a retreat. Their failure to take Constantinople gave the Roman Empire in the East another long lease of life.

134. Expansion of Islam in North Africa and Spain

Though repulsed before the impregnable walls of Constantinople, the Arabs continued to win new dominions in other parts of the Christian world. After their occupation of Egypt, they began to overrun North Africa, which Justinian, little more than a century earlier, had reconquered from the Vandals.¹ The Romanized provincials, groaning under the burdensome taxes imposed on them by the eastern emperors, made only a slight resistance to the Moslem armies. A few of the great cities held out for a time, but after the capture and destruction of Carthage² in 698 A.D., Arab rule was soon established over the whole extent of the Mediterranean coast from Egypt to the Atlantic.

Islam made in North Africa one of its most permanent conquests. After the coming of the Arabs many of the Christian inhabitants appear to have withdrawn to Spain and Sicily, leaving the field clear for the introduction of Arabian civilization. The Arabs who settled in North Africa gave their religion and government to the Berbers, as the natives of the country were called, and to some extent intermingled with them. Arabs and Berbers still comprise the population of North Africa, though their once independent states have now been absorbed by European powers.³

With North Africa in their hands the Moslems did not long delay the invasion of Spain. In 711 A.D. an army of Arabs and Berbers, under their leader Tarik, crossed the strait which still bears his name⁴ and for the first time confronted the Germans. The Visigothic kingdom,⁵ already much enfeebled, proved to be an easy prey. A single battle made the invaders masters of half of Spain. Within a few years their hosts swept northward

¹ See page 330.

² See page 245.

³ Morocco, Algeria, and Tunis belong to France; Tripoli, to Italy.

⁴ Gibraltar = *Gibal al Tarik*, "the mountain of Tarik."

⁵ See pages 244-245.

to the Pyrenees. Only small districts in the northern part of the Spanish peninsula remained unconquered.

The Moslems were not stopped by the Pyrenees. Crossing these mountains, they captured many of the old Roman cities in the south of Gaul and then advanced to the north, attracted, apparently, by the booty to be found in Christian monasteries and churches. The Moslem advance in Gaul

In the vicinity of Tours they encountered the great army which Charles Martel, the chief minister of the Frankish king,¹ had collected to oppose their advance.

The battle of Tours seems to have continued for several days. Of its details we know nothing, though a Spanish chronicler tells us that the heavy infantry of the Franks stood "immovable as a wall, inflexible as a block of ice" against the desperate assaults of the Moslem horsemen. When the Franks, after the last day's fighting, wished to renew the struggle, they found that the enemy had fled, leaving a camp filled with the spoils of war. This engagement, though famous in history, was scarcely decisive. For some time afterward the Moslems maintained themselves in southern Gaul. It was the Frankish ruler, Pepin the Short, who annexed their possessions there and drove them back across the Pyrenees to Spain.² Battle of Tours, 732 A.D.

135. The Caliphate and its Disruption, 632-1058 A.D.

Only eighteen years after the battle of Tours, the Arabian Empire was divided into two rival and more or less hostile parts, which came to be called the Eastern and Western caliphates. The title of caliph, meaning "successor" or "representative," had first been assumed by Mohammed's father-in-law, Abu Bekr, who was chosen to succeed the prophet as the civil and religious head of the Moslem world. After him followed Omar, who had been one of Mohammed's most faithful adherents, and then Othman and Ali, both sons-in-law of Mohammed. These The four "Orthodox" caliphs, 632-661 A.D.

¹ See page 306. ² For Charlemagne's Spanish conquests, see page 309.

four rulers are sometimes known as the "Orthodox" caliphs, because their right to the succession was universally acknowledged by Moslems.

After Ali's death the governor of Syria, Moawiya by name, succeeded in making himself caliph of the Moslem world.

This usurper converted the caliphate into a hereditary, instead of an elective, office, and established the dynasty of the Ommiads.¹ Their capital was no longer Medina in Arabia, but the Syrian city of Damascus. The descendants of Mohammed's family refused, however, to recognize the Ommiads as legitimate caliphs. In 750 A.D. a sudden revolt, headed by the party of the Abbasids,² established a new dynasty. The Abbasids treacherously murdered nearly all the members of the Ommiad family, but one survivor escaped to Spain, where he founded at Cordova an independent Ommiad dynasty.³ North Africa, also, before long separated itself from Abbasid rule. Thus the once united caliphate, like the old Roman Empire, split in twain.

The Abbasids continued to reign over the Moslems in Asia for more than three hundred years. The most celebrated of The Abbasid caliphs was Harun-al-Rashid (Aaron the Just), a contemporary of Charlemagne, to whom the Arab ruler sent several presents, including an elephant and a water-clock which struck the hours. The tales of Harun-al-Rashid's magnificence, his gold and silver, his silks and gems, his rugs and tapestries, reflect the luxurious life of the Abbasid rulers. Gradually, however, their power declined, and in 1058 A.D. the Seljuk Turks,⁴ recent converts to Islam, deprived them of their power. A Turkish chieftain, with the title of "King of the East and West," then took the place of the Arabian caliph, though the latter remained the religious head of Islam. He lost even this spiritual author-

¹ So called from a leading family of Mecca, to which Moawiya belonged.

² So called from Abbas, an uncle of Mohammed.

³ This was at first known as the emirate of Cordova, but in 929 A.D. it became the caliphate of Cordova. See the map facing page 308.

⁴ See page 333.

ity, just two centuries later, when the Mongols from central Asia overran the Turkish dominions.¹

The Abbasids removed their capital from Damascus to Bagdad on the banks of the middle Euphrates. The new city, under the fostering care of the caliphs, grew with great rapidity. Its population in the ninth century is said to have reached two millions. For a time it was the largest and richest city in the Moslem world. How its splendor impressed the imagination may be seen from the stories of the *Thousand and One Nights*.² After the extinction of the Abbasid caliphate, its importance as the religious and political center of Islam declined. But memories of the former grandeur of Bagdad still cling to it, and even to-day it is referred to in Turkish official documents as the "glorious city."

It was a very great misfortune for the eastern world when the Arabian Empire passed under the control of rude Asiatic peoples. The Turks accepted Islam, but they did little to preserve and extend Arabian civilization. The stagnant, non-progressive condition of the East at the present time is largely due to the misgovernment of its Turkish conquerors.

Extinction
of the
Arabian
Empire a
misfortune

136. Arabian Civilization

The great Moslem cities of Bagdad, Damascus, Cairo, and Cordova were not only seats of government for the different divisions of the Arabian Empire; they were also the centers of Arabian civilization. The conquests of the Arabs had brought them into contact with highly developed peoples whose culture they absorbed and to some extent improved. They owed most to Persia and,

The Arabs
as absorbers
of civilization

¹ See page 485. Descendants of the Abbasids subsequently took up their abode in Egypt. Through them the claim to the caliphate passed in 1538 A.D. to the Ottoman Turks. The Sultan at Constantinople still calls himself caliph of the Moslem world. However, in 1916 A.D. the Grand Sherif of Mecca, a descendant of Mohammed, led a revolt against the Turks, captured Mecca and Medina, and proclaimed Arab independence. Should the European war end in favor of the Allies, the caliphate will undoubtedly go back to the Arabs.

² Popularly called the *Arabian Nights*.

after Persia, to Greece, through the empire at Constantinople. In their hands there was somewhat the same fusion of East and West as Alexander the Great had sought to accomplish.¹ Greek science and philosophy mingled with the arts of Persia and other Oriental lands. Arabian civilization, for about four centuries under the Ommiad and Abbasid caliphs, far surpassed anything to be found in western Europe.

Many improvements in agriculture were due to the Arabs. They had a good system of irrigation, practiced rotation of **Agriculture** crops, employed fertilizers, and understood how to graft and produce new varieties of plants and fruits. From the Arabs we have received cotton, flax, hemp, buckwheat, rice, sugar cane, and coffee, various vegetables, including asparagus, artichokes, and beans, and such fruits as melons, oranges, lemons, apricots, and plums.

The Arabs excelled in various manufactures. Damascus was famous for its brocades, tapestries, and blades of tempered **Manufacturing** steel. The Moorish cities in Spain had also their special productions: Cordova, leather; Toledo, armor; and Granada, rich silks. Arab craftsmen taught the Venetians to make crystal and plate glass. The work of Arab potters and weavers was at once the admiration and despair of its imitators in western Europe. The Arabs knew the secrets of dyeing and they made a kind of paper. Their textile fabrics and articles of metal were distinguished for beauty of design and perfection of workmanship. European peoples during the early Middle Ages received the greater part of their manufactured articles of luxury through the Arabs.²

The products of Arab farms and workshops were carried far and wide throughout medieval lands. The Arabs were keen **Commerce** merchants, and Mohammed had expressly encouraged commerce by declaring it agreeable to God. The Arabs traded with India, China, the East Indies (Java

¹ See page 126.

² The European names of some common articles reveal the Arabic sources from which they were first derived. Thus, *damask* comes from Damascus, *muslin* from Mosul, *gauze* from Gaza, *cordovan* (a kind of leather) from Cordova, and *morocco* leather from North Africa.

and Sumatra), the interior of Africa, Russia, and even with the Baltic lands. Bagdad, which commanded both land and water routes, was the chief center of this commerce, but other cities of western Asia, North Africa, and Spain shared in its advantages. The bazaar, or merchants' quarter, was found in every Moslem city.

The trade of the Arabs, their wide conquests, and their religious pilgrimages to Mecca vastly increased their knowledge of the world. They were the best geographers of the Middle Ages. An Abbasid caliph, the son of Harun-al-Rashid, had the Greek *Geography* of Ptolemy¹ translated into Arabic and enriched the work with illuminated maps. Arab scholars compiled encyclopedias describing foreign countries and peoples, constructed celestial spheres, and measured closely the arc of the meridian in order to calculate the size of the earth. There is some reason to believe that the mariner's compass was first introduced into Europe by the Arabs. The geographical knowledge of Christian peoples during the Middle Ages owed much, indeed, to their Moslem fore-runners.

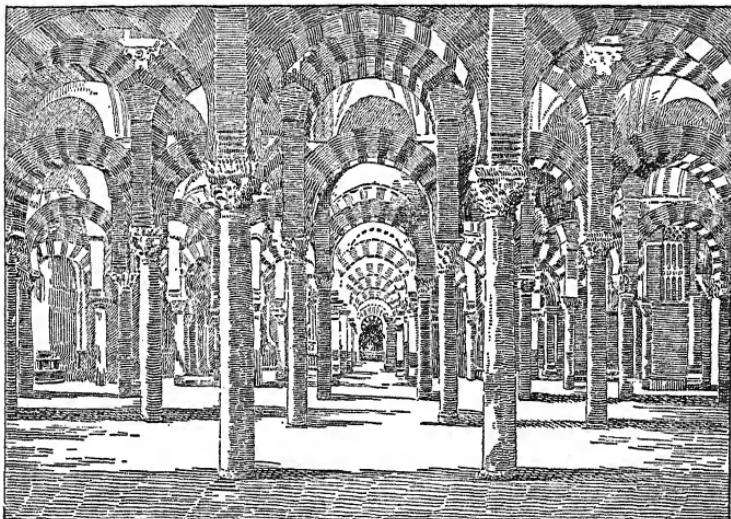
Schools and universities flourished in Moslem lands when Christian Europe was still in the "Dark Ages." The largest institution of learning was at Cairo, where the lectures of the professors were attended by thousands of students. Famous universities also existed in Bagdad and Cordova. Moslem scholars especially delighted in the study of philosophy. Arabic translations of Aristotle's² writings made the ideas of that great thinker familiar to the students of western Europe, where the knowledge of Greek had all but died out. The Arabs also formed extensive libraries of many thousands of manuscripts, all carefully arranged and catalogued. Their libraries and universities, especially in Spain, were visited by many Christians, who thus became acquainted with Moslem learning and helped to introduce it into Europe.

The Arabs have been considered to be the founders of modern

¹ See page 133.

² See page 275.

experimental science. They were relatively skillful chemists, Chemistry for they discovered a number of new compounds and medicine (such as alcohol, aqua regia, nitric acid, and corrosive sublimate) and understood the preparation of mercury and of various oxides of metals. In medicine the Arabs based their investigations on those of the Greeks,¹ but made many additional contributions to the art of healing. They studied



INTERIOR OF THE MOSQUE OF CORDOVA

The great mosque of Cordova, begun in the eighth century, was gradually enlarged during the following centuries to its present dimensions, 570 by 425 feet. The building, one of the largest in the world, has now been turned into a cathedral. The most striking feature of the interior is the forest of porphyry, jasper, and marble pillars supporting open Moorish arches. Originally there were 1200 of these pillars, but many have been destroyed.

physiology and hygiene, dissected the human body, performed difficult surgical operations, used anaesthetics, and wrote treatises on such diseases as measles and smallpox. Arab medicine and surgery were studied by the Christian peoples of Europe throughout the later period of the Middle Ages.

The Arabs had a strong taste for mathematics. Here again they carried further the old Greek investigations. In arith-

¹ See page 131.

metic they used the so-called "Arabic" figures, which were probably borrowed from India. The Arabic numerals gradually supplanted in western Europe ^{Mathematics and astronomy} the awkward Roman numerals. In geometry the Arabs added little to Euclid, but algebra is practically their creation. An Arabic treatise on algebra long formed the textbook of the subject in the universities of Christian Europe. Spherical trigonometry and conic sections are Arabic inventions. This mathematical knowledge enabled the Arabs to make considerable progress in astronomy. Observatories at Bagdad and Damascus were erected as early as the ninth century. Some of the astronomical instruments which they constructed, including the sextant and the gnomon, are still in use.¹

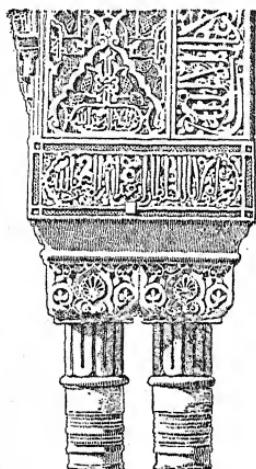
In prose and verse there are two Moslem productions which have attained wide popularity in European lands. The first work is the *Thousand and One Nights*, a collection ^{Romance and poetry} of tales written in Arabic and describing life and manners at the court of the Abbasids. The book, as we now have it, seems to have been composed as late as the fifteenth century, but it borrows much from earlier Arabic sources. Many of the tales are of Indian or Persian origin, but all have a thoroughly Moslem coloring. The second work is the *Rubáiyát* of the astronomer-poet of Persia, Omar Khayyam, who wrote about the beginning of the twelfth century. His *Rubáiyát* is a little volume of quatrains, about five hundred in all, distinguished for wit, satirical power, and a vein of melancholy, sometimes pensive, sometimes passionate. These characteristics of Omar's poetry have made it widely known in the western world.²

Painting and sculpture owe little to the Arabs, but their architecture, based in part on Byzantine and Persian models, reached a high level of excellence. Swelling domes, vaulted

¹ Many words in European languages beginning with the prefix *al* (the definite article in Arabic) show how indebted was Europe to the Arabs for scientific knowledge. In English these words include *alchemy* (whence *chemistry*), *alcohol*, *alembic*, *algebra*, *alkali*, *almanac*, *Aldebaran* (the star), etc.

² The translation of the *Rubáiyát* by Edward Fitzgerald is almost an English classic.

roofs, arched porches, tall and graceful minarets, and the exquisite decorative patterns known as "arabesques" make many



CAPITALS AND ARABESQUES
FROM THE ALHAMBRA

One of Mohammed's laws forbidding the use of idols was subsequently expanded by religious teachers into a prohibition of all imitations of human or animal forms in art. Sculptors who observed this prohibition relied for ornamentation on intricate geometrical designs known as arabesques. These were carved in stone or molded in plaster.

Architecture Arab buildings miracles of beauty. Glazed tiles, mosaics, and jeweled glass were extensively used for ornamentation. From the first the Arab builders adopted the pointed arch; they introduced it into western Europe; and it became a characteristic feature of Gothic cathedrals.¹ Among the best-known of Arab buildings are the so-called "Mosque of Omar" at Jerusalem,² the Great Mosque of Cordova, and that architectural gem, the Alhambra at Granada. Many features of Moorish art were taken over by the Spaniards, who reproduced them in the cathedrals and missions of Mexico and California.

137. The Influence of Islam

The division of the Arabian Empire into rival caliphates did not check Growth of the spread of Islam. Islam

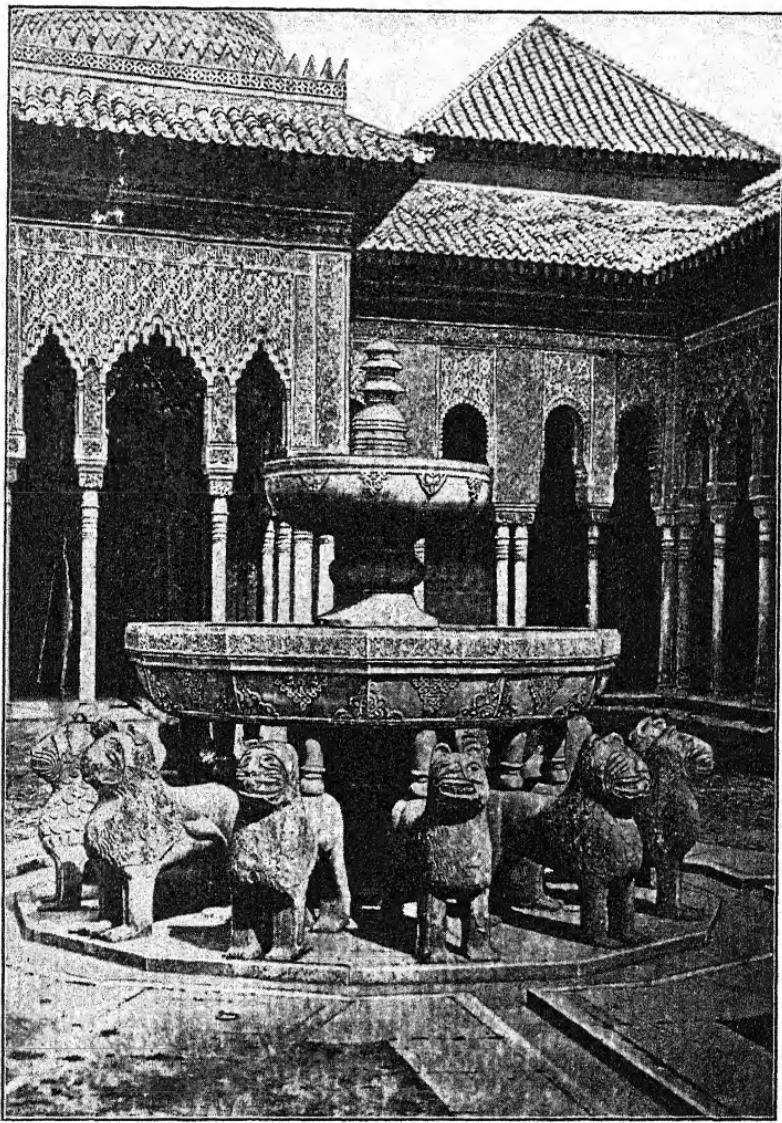
The Turks and Mongols

during the Middle Ages carried it to the uttermost regions of Asia and throughout southeastern Europe. Some parts of the territory thus gained by it have since been lost. Spain and the Balkan peninsula are once more Christian lands. In other parts of the world, and notably in Africa and India, the religion of Mohammed is spreading faster than any other creed. Islam to-day claims about two hundred million adherents.

The growth of Islam is evidence that it meets the needs of Asiatic and African peoples. Its simple creed — the unity of God, man's immortal soul, and material rewards and penal-

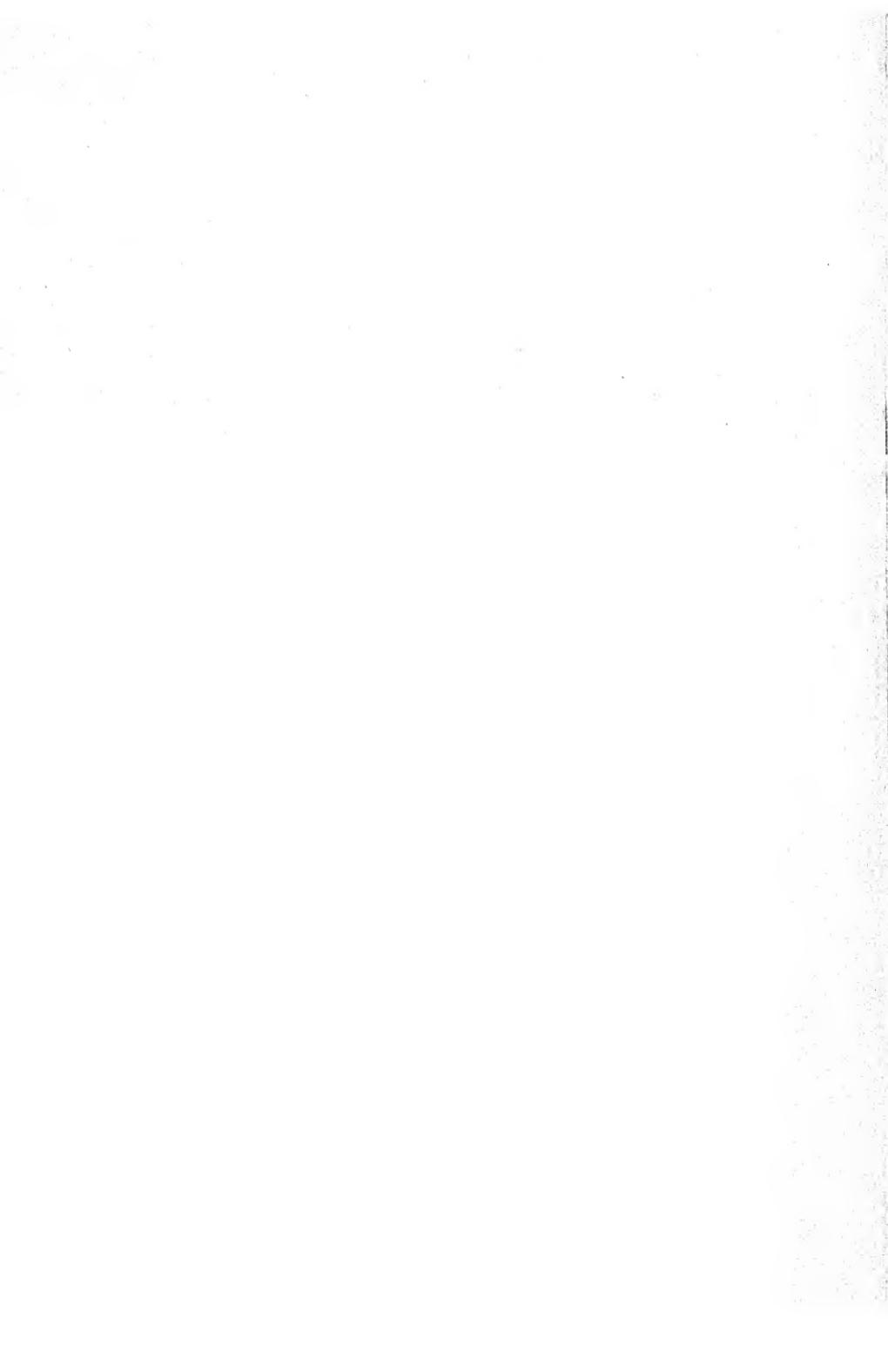
¹ See page 564.

² See the illustration, page 471.



FOUNTAIN OF THE LIONS IN THE ALHAMBRA

The most remarkable feature of the Alhambra is the Court of the Lions. It measures 116 feet in length by 66 feet in breadth. A gallery supported on marble columns surrounds the court. In the center is the Fountain of Lions, an alabaster basin resting on the backs of 12 marble lions.



ties in a future life — adapt it to the understanding of half-civilized peoples. As a religion it is immeasurably superior to the rude nature worship and idolatry which it has supplanted. The same is true of Islam as a system of morality. The practice of the virtues recommended by the Koran and the avoidance of the vices which that book condemns tend to raise its adherents in the moral scale.

From the moral standpoint one of the least satisfactory features of Islam is its attitude toward women. The ancient Arabs, like many other peoples, seem to have set no limit to the number of wives a man might possess. Women were regarded by them as mere chattels, and female infants were frequently put to death. Mohammed recognized polygamy, but limited the number of legitimate wives to four. At the same time Mohammed sought to improve the condition of women by forbidding female infanticide, by restricting the facilities for divorce, and by insisting on kind treatment of wives by their husbands. "The best of you," he said, "is he who behaves best to his wives." According to eastern custom Moslem women are secluded in a separate part of the house, called the *harem*.¹ They never appear in public, except when closely veiled from the eyes of strangers. Their education is also much neglected.

Slavery, like polygamy, was a custom which Mohammed found fully established among the Arabs. He disliked slavery and tried in several ways to lessen its evils. He declared that the emancipation of Moslem slaves was an act of special merit, and ordered that in a war between Moslems the prisoners were not to be enslaved. Mohammed also insisted on kind treatment of slaves by their masters. "Feed your slaves," he directed, "with food of that which you eat and clothe them with such clothing as you wear, and command them not to do that which they are unable to do." The condition of Moslem slaves does not appear to be intolerable, though the slave traffic which still exists in some parts of Africa is a disgrace to Islam.

¹ The Athenians had a similar practice. See page 257.

Studies

1. On an outline map indicate the Arabian Empire at its widest extent. Locate the more important cities, including Mecca, Medina, Jerusalem, Damascus, Bagdad, Cairo, Alexandria, Granada, Cordova, and Seville.
2. Define the following: Kaaba; Islam; Koran; and caliph.
3. How did the geographical situation of Arabia preserve it from being conquered by Persians, Macedonians, or Romans?
4. Why had the Arabs, until the time of Mohammed, played so inconspicuous a part in the history of the world?
5. Mohammed "began as a mule driver and ended as both a pope and a king." Explain this statement.
6. How does Mohammed's career in Mecca illustrate the saying that "a prophet is not without honor save in his own country"?
7. What resemblances may be traced between Islam on the one side and Judaism and Christianity on the other side?
8. Did religion have anything to do with the migrations of the Germans? How was it with the Arabs?
9. Contrast the methods of propagating Christianity in Europe with those of spreading Islam in Asia.
10. Why is the defeat of the Moslems before Constantinople regarded as more significant than their defeat at the battle of Tours?
11. Compare the eastern limits of the Arabian Empire with those of Alexander's empire (maps facing pages 124, 376).
12. Show that the Arabian Empire, because of its geographical position, was less easily defended than the Roman Empire.
13. Locate on the map facing page 376 the following commercial cities in the Arabian Empire: Samarkand; Cabul; Bokhara; Mosul; Kairwan; Fez; Seville; and Toledo.
14. Can you suggest any reason why the Arabs did little in painting and sculpture?
15. What are some of the best-known stories in the *Thousand and One Nights*?
16. Discuss the justice of this statement: "If our ideas and our arts go back to antiquity, all the inventions which make life easy and agreeable come to us from the Arabs."
17. "From the eighth to the twelfth century the world knew but two civilizations, that of Byzantium and that of the Arabs." Comment on this statement.
18. Show that Islam was an heir to the Graeco-Oriental civilization.
19. Can you suggest any reasons why Islam to-day spreads among the African negroes more rapidly than Christianity?
20. How does Islam, by sanctioning polygamy and slavery, hinder the rise of women and of the working classes?

CHAPTER XVII

THE NORTHMEN AND THE NORMANS TO 1066 A.D.¹

138. Scandinavia and the Northmen

FROM the East we return once more to the West, from Asia to Europe, from Arabia to Scandinavia. We have now to deal with the raids and settlements of the Norsemen or Northmen. Like the Arabs the Northmen quitted a sterile peninsula and went forth to find better homes in distant lands. Their invasions, beginning toward the close of the eighth century, lasted about three hundred years.

The Northmen belonged to the Teutonic family of peoples. They were kinsmen of the Germans, the Anglo-Saxons, and the Dutch. Their migrations may be regarded, therefore, as the last wave of that great Teutonic movement which in earlier times had inundated western Europe and overwhelmed the Roman Empire.

The Northmen lived, as their descendants still live, in Denmark, Sweden, and Norway. The name Scandinavia is sometimes applied to all three countries, but more commonly it is restricted to the peninsula comprising Sweden and Norway.

Sweden, with the exception of the northern highlands, is mostly a level region, watered by copious streams, dotted with many lakes, and sinking down gradually to the Baltic Sea and the Gulf of Bothnia. The fact that Sweden faces these inland waters determined the course of her development as a nation.



SWEDISH ROCK CARVING

Shows a man plowing.

¹ Webster, *Readings in Medieval and Modern History*, chapter vii, "The Saga of a Viking"; chapter viii, "Alfred the Great"; chapter ix, "William the Conqueror and the Normans in England."

She never has had any aspirations to become a great oceanic power. Her whole historic life has centered about the Baltic.

Norway, in contrast to Sweden, faces the Atlantic. The country is little more than a strip of rugged seacoast reaching northward to well within the Arctic Circle.

Norway Were it not for the influence of the "Gulf Stream drift," much of Norway would be a frozen waste for the greater part of the year. Vast forests of fir, pine, and birch

still cover the greater part of the country, and the land which can be used for farming and grazing does not exceed eleven per cent of the entire area. But Norway, like Greece,¹ has an extent of shore-line out of all proportion to its superficial area. So numerous are the fiords, or inlets of the sea, that the total length of the coast approximates twelve thousand miles. Slight wonder that the Vikings,² as they called themselves, should feel the lure of the ocean and should put forth in their frail barks upon the "pathway of the swans" in search of booty and adventure.

A RUNIC STONE

A stone, twelve feet high and six feet wide, in the churchyard of Rök, Östergötland, Sweden. The runic inscription, which contains more than 760 letters, is the longest known.

The Swedes and Norwegians, together with their kinsmen, the Danes, probably settled in Scandinavia long before the prehistoric times in Scandinavia beginning of the Christian era. During the earlier part of the prehistoric period the inhabitants were still in the Stone Age, but the use of bronze, and then of iron, was gradually introduced. Excava-

¹ See page 67.

² The word perhaps comes from the old Norse *vik*, a bay, and means "one who dwells by a bay or fiord." Another meaning assigned to Viking is "warrior."

tions in ancient grave mounds have revealed implements of the finest polished stone, beautiful bronze swords, and coats of iron ring mail, besides gold and silver ornaments which may have been imported from southern Europe. The ancient Scandinavians have left to us curious records of the past in their picture writing chiseled on the flat surface of rocks. The objects represented include boats with as many as thirty men in them, horses drawing two-wheeled carts, spans of oxen, farmers engaged in ploughing, and warriors on horseback. By the close of the prehistoric period the northern peoples were also familiar with a form of the Greek alphabet (the "runes"¹) and with the art of writing.

139. The Viking Age

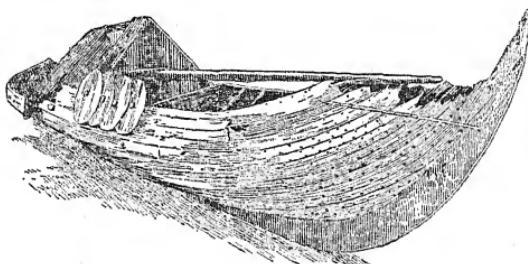
The Viking Age, with which historic times begin in northern Europe, extends from about 800 A.D. to the introduction of Christianity in the tenth and eleventh centuries. This was the period when the Northmen, or Vikings, realizing that the sea offered the quickest road to wealth and conquest, began to make long voyages to foreign lands. In part they went as traders and exchanged the furs, wool, and fish of Scandinavia for the clothing, ornaments, and other articles of luxury found in neighboring countries. But it was no far cry from merchant to freebooter, and, in fact, expeditions for the sake of plunder seem to have been even more popular with the Northmen than peaceful commerce.

Dawn of history in Scandinavia

Whether the Northmen engaged in trade or in warfare, good ships and good seamanship were indispensable to them. They became the boldest sailors of the early Middle Ages. No longer hugging the coast, as timid mariners had always done before them, the Northmen pushed out into the uncharted main and steered their course only by observation of the sun and stars. In this way the Northmen men as sailors

¹ See the illustration, page 240.

It was not uncommon for a Viking chieftain, after his days of sea-roving had ended, to be buried in his ship, over which ships of the Northmen a grave chamber, covered with earth, would be erected. The discovery of several of these burial ships enables us to form a good idea of Viking vessels. The largest of them might reach a length of seventy feet and hold as



A VIKING SHIP

The Gokstad vessel is of oak, twenty-eight feet long and sixteen feet broad in the center. It has seats for sixteen pairs of rowers, a mast for a single sail, and a rudder on the right or starboard side. The gunwale was decorated with a series of shields, painted alternately black and gold. This ship, which probably dates from about 900 A.D., was found on the shore of Christiania Fiord. A still larger ship, of about the same date, was taken in 1904 A.D. from the grave of a Norwegian queen at Oseberg. With the queen had been buried a four-wheeled wagon, three sleighs, three beds, two chests, a chair, a large loom, and various kitchen utensils, in fact everything needed for her comfort in the other world.

many as one hundred and twenty men. A fleet of the Northmen, carrying several thousand warriors, mail-clad and armed with spears, swords, and battle-axes, was indeed formidable. During this period the Northmen were the masters of the sea, as far as western Europe was concerned. This fact largely explains their successful campaigns.

A very important source of information for the Viking Age consists of the writings called sagas.¹ These narratives are in the sagas prose, but they were based, in many instances, on the songs which the minstrels (*skalds*) sang to appreciative audiences assembled at the banqueting board of a Viking chieftain. It was not until the twelfth and thirteenth

¹ The word is derived from old Norse *seyga*, "to say"; compare German *sagen*.

centuries that the sagas were committed to writing. This was done chiefly in Iceland, and so it happens that we must look to that distant island for the beginnings of Scandinavian literature.

The sagas belong to different classes. The oldest of them relate the deeds of Viking heroes and their families. Others deal with the lives of Norwegian kings. Some of the most important sagas describe the explorations and settlements of the Northmen and hence possess considerable value as historical records.

The sagas throw much light on the character of the Northmen. Love of adventure and contempt for the quiet joys of home comes out in the description of Viking chiefs, who "never sought refuge under a roof nor emptied their drinking-horns by a hearth." An immense love of fighting breathes in the accounts of Viking warriors, "who are glad when they have hopes of a battle; they will leap up in hot haste and ply the oars, snapping the oar-thongs and cracking the tholes." The undaunted spirit of Viking sailors, braving the storms of the northern ocean, expresses itself in their sea songs: "The force of the tempest assists the arms of our oarsmen; the hurricane is our servant, it drives us whithersoever we wish to go." The sagas also reveal other characteristics of the Northmen: a cruelty and faithlessness which made them a terror to their foes; an almost barbaric love of gay clothing and ornament; a strong sense of public order, giving rise to an elaborate legal system; and even a feeling for the romantic beauty of their northern home, with its snow-clad mountains, dark forests of pine, sparkling waterfalls, and deep, blue fiords.

It is to the Viking Age also that we owe the composition of the poems going by the name of the *Elder Edda*. These poems, as well as the prose sagas, were collected and arranged in Iceland during the later Middle Ages. The *Elder Edda* is a storehouse of old Norse mythology. It forms our chief source of knowledge concerning Scandinavian heathenism before the introduction of Christianity.

Subject
matter of the
sagas

The North-
men as seen
in the sagas

Eddaic
poems

140. Scandinavian Heathenism

The religion of the Northmen bore a close resemblance to that of the other Teutonic peoples. The leading deity was **The god** Odin (German *Woden*), whose exploits are celebrated in many of the songs of the *Elder Edda*. Odin was represented as a tall, gray-bearded chieftain, carrying a shield and a spear which never missed its mark. Though a god of battle, Odin was also a lover of wisdom. He discovered the runes which gave him secret knowledge of all things. Legend told how Odin killed a mighty giant, whose body was cut into pieces to form the world: the earth was his flesh, the water his blood, the rocks his bones, and the heavens his skull. Having created the world and peopled it with human beings, Odin retired to the sacred city of Asgard, where he reigned in company with his children.

Enthroned beside Odin sat his oldest son, Thor (German *Thunor*), god of thunder and lightning. His weapon, the **The god** thunderbolt, was imagined as a hammer, and was **Thor** especially used by him to protect gods and men against the giants. The hammer, when thrown, returned to his hand of its own accord. Thor also possessed a belt of strength, which, when girded about him, doubled his power.

Many stories were told of Thor's adventures, when visiting Jötunheim, the abode of the giants. In a drinking-match he **Thor's deeds** tried to drain a horn of liquor, not knowing that of strength one end of the horn reached the sea, which was appreciably lowered by the god's huge draughts. He sought to lift from the ground a large, gray cat, but struggle as he might, could raise only one of the animal's feet. What Thor took for a cat, however, was really the Midgard serpent, which, with its tail in its mouth, encircled the earth. In the last trial of strength Thor wrestled with an old woman, and after a violent contest was thrown down upon one knee. But the hag was in truth relentless old age, who sooner or later lays low all men.

Most beautiful and best beloved of the Scandinavian divinities was Odin's son, Balder. He was represented as a gentle deity of innocence and righteousness. As long as he ^{Myth of} _{Balder} lived, evil could gain no real control in the world and the power of the gods would remain unshaken. To preserve Balder from all danger his mother Frigga required everything on earth to swear never to harm her son. Only a single plant, the mistletoe, did not take the oath. Then the traitor Loki gathered the mistletoe and came to an assembly where the gods were hurling all kinds of missiles at Balder, to show that nothing could hurt him. Loki asked the blind Höder to throw the plant at Balder. Höder did so, and Balder fell dead. The gods tried to recover him from Hel, the gloomy underworld, but Hel demanded as his ransom a tear from every living creature. Gods, men, and even things inanimate wept for Balder, except one cruel giantess — Loki in disguise — who would not give a single tear. She said, "Neither living nor dead was Balder of any use to me. Let Hel keep what it has."

Disasters followed Balder's death. An immense fire burned up the world and the human race. The giants invaded Asgard and slaughtered its inhabitants. Odin fell a "Twilight of victim to the mighty wolf Fenris. Thor, having ^{the Gods}" killed the Midgard serpent, was suffocated with the venom which the dying monster cast over him. The end of all things arrived. This was the catastrophe which had been predicted of old — the "Twilight of the Gods."

Besides the conception of Hel, the Northmen also framed the idea of Valhalla,¹ the abode to which Odin received the souls of those who had died, not ingloriously in their beds, but on the field of battle. A troop of divine maidens, the Valkyries,² rode through the air on Odin's service to determine the issue of battles and to select brave warriors for Valhalla. There on the broad plains they fought with one another by day, but at evening the slayer and the

¹ "Hall of the slain."

² "Choosers of the slain."

slain returned to Odin's hall to feast mightily on boar's flesh and drink deep draughts of mead.

As with most heathen religions that of the Northmen was full of terrors. Their lively imagination peopled the world

with many strange figures. Fiends **Supernatural** and monsters inhabited the marshes, giants lived in the dark forest, evil spirits haunted all solitary places, and ghosts stalked over the land by night. The use of charms and spells to guard against such creatures passed over into Christian times. Their memory also survives in folk tales, which are full of allusions to giants, dwarfs, goblins, and other supernatural beings.

Christianity first gained a foothold in Denmark through the work of Roman Catholic missionaries **Christianization of the Northmen** sent out by Charlemagne's son, Louis the Pious.¹ Two centuries elapsed before the Danes were completely converted. From Denmark the new faith spread to Sweden. Norway owed its conversion largely to the crusading work of King Olaf (1016-1029 A.D.), whose zeal for Christianity



NORSE METAL WORK
Museum, Copenhagen

A door from a church in Iceland; date, tenth or eleventh century. The iron knob is inlaid with silver. The slaying of a dragon is represented above and below is shown the Midgard serpent.

won him the title of Olaf the Saint. The Norwegians carried Christianity to Iceland, where it supplanted the old heathenism in the year 1000 A.D. With the general adoption of the Christian religion in Scandinavian lands, the Viking Age drew to an end.

¹ See page 312.

141. The Northmen in the West

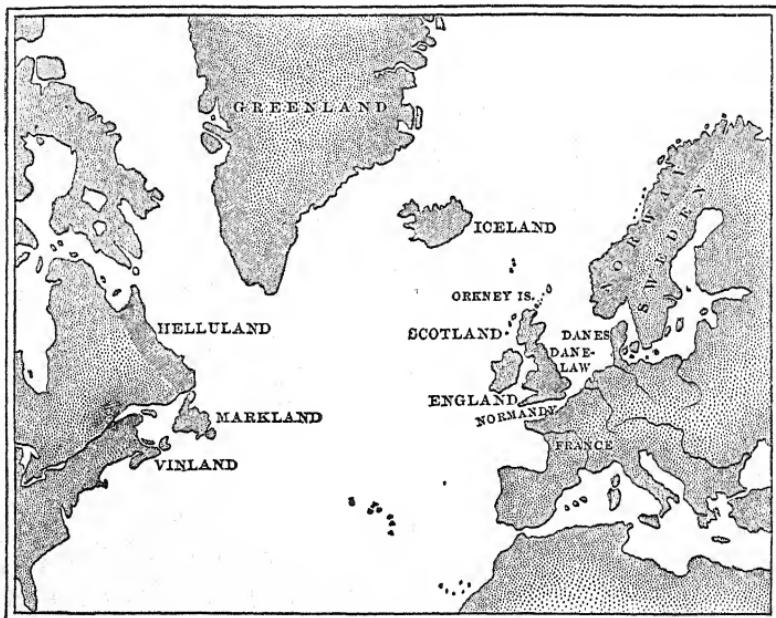
The Northmen were still heathen when they set forth on their expeditions of plunder and conquest. Doubtless the principal cause of this Viking movement is to be sought in the same hunger for land which prompted the Germanic invasions and, in fact, has led to colonial expansion in all ages. By the ninth century Scandinavia could no longer support its rapidly growing population, and enforced emigration was the natural consequence. The political condition of Scandinavia at this time also helps to explain the Viking expansion. Denmark and Norway had now become strong kingdoms, whose rulers forced all who would not submit to their sway to leave the country. Thus it resulted that the numbers of the emigrants were swelled by exiles, outlaws, and other adventurers who turned to the sea in hope of gain.

The Northmen started out as pirates and fell on the coasts of England, France, and Germany. In their shallow boats they also found it easy to ascend the rivers and reach places lying far inland. The Northmen directed their attacks especially against the churches and monasteries, which were full of treasure and less easily defended than fortified towns. Their raids inspired such great terror that a special prayer was inserted in the church services: "From the fury of the Northmen, good Lord, deliver us."

At first the incursions of the Northmen took place only in summer, but before long they began to winter in the lands which they visited. Year by year their fleets became larger, and their attacks changed from mere forays of pirates to well-organized expeditions of conquest and colonization. Early in the ninth century we find them making permanent settlements in Ireland, and for a time bringing a considerable part of that country under their control. The first cities on Irish soil, including Dublin and Limerick, were founded by the Northmen. Almost simultaneously with the attacks on Ireland came those

The Northmen in Ireland, Scotland, and the islands

on the western coast of Scotland. In the course of their westward expeditions the Northmen had already discovered the Faroe Islands, the Orkneys, the Shetlands and the Hebrides. These barren and inhospitable islands received large numbers of Norse immigrants and long remained under Scandinavian control.



DISCOVERIES OF THE NORMANS IN THE WEST

The Northmen soon discovered Iceland, where Irish monks had previously settled. Colonization began in 874 A.D.¹ One of the most valuable of the sagas — the "Book of the Land-taking" — describes the emigration to the island and enumerates the Viking chiefs who took part in the movement. Iceland soon became almost a second Norway in language, literature, and customs. It remains to-day an outpost of Scandinavian civilization.

The first settlement of Greenland was the work of an Ice-

¹ The Icelanders in 1874 A.D. celebrated the thousandth anniversary of the Scandinavian settlement of their island.

lander, Eric the Red, who reached the island toward the end of the tenth century. He called the country Greenland, not because it was green, but because, as he said, "there is nothing like a good name to attract settlers." Intercourse between Greenland and Iceland was often dangerous, and at times was entirely interrupted by ice. Leif Ericsson, the son of Eric the Red, established a new route of commerce and travel by sailing from Greenland to Norway by way of the Hebrides. This was the first voyage made directly across the Atlantic. Norway and Greenland continued to enjoy a flourishing trade for several centuries. After the connection with Norway had been severed, the Greenlanders joined the Eskimos and mingled with that primitive people.

Two of the sagas give accounts of a voyage which Leif Ericsson about 1000 A.D. made to regions lying southward from Greenland. In the sagas they are called Helluland (stone-land), Markland (wood-land), and Vinland. Just what part of the coast of North America these countries occupied is an unsolved problem. Leif Ericsson and the Greenlanders who followed him seem to have reached at least the shores of Labrador, Newfoundland, and Nova Scotia. They may have gone even farther southward, for the sagas describe regions where the climate was mild enough for wild vines and wild wheat to grow. The Northmen, however, did not follow up their explorations by lasting settlements. Before long all memory of the far western lands faded from the minds of men. The curtain fell on the New World, not again to rise until the time of Columbus and Cabot.

142. The Northmen in the East

In the Viking movement westward across the Atlantic the Norwegians took the leading part. They also sailed far northward, rounding the North Cape and reaching the mouth of the Dwina River in the White Sea. Viking sailors, therefore, have the credit for undertaking the first voyages of exploration into the Arctic.

Arctic explorations
of the Northmen

The Swedes, on account of their geographical position, were naturally the most active in expeditions to eastern lands.

The North-men in Finland At a very early date they crossed the Gulf of Bothnia and paid frequent visits to Finland. Its rude inhabitants, the Finns, were related in language, and doubtless in blood also, to the Huns, Magyars, and other Asiatic peoples. Sweden ruled Finland throughout the Middle Ages. Russia obtained control of the country during the eighteenth century, but Swedish influence has made it largely Scandinavian in civilization.

The activities of the Swedes also led them to establish settlements on the southern shore of the Baltic and far inland along the waterways leading into Russia. An old Russian chronicler declares that in 862 A.D. the Slavs sent an embassy to the Swedes, whom they called "Rus," saying, "Our country is large and rich, but there is no order in it; come and rule over us." The Swedes were not slow to accept the invitation. Their leader, Ruric, established a dynasty which reigned in Russia for more than seven hundred years.¹

The first Russian state centered in the city of Novgorod, near Lake Ilmen, where Ruric built a strong fortress.² Novgorod during the Middle Ages was an important station on the trade route between Constantinople and the Baltic. Some of Ruric's followers, passing southward along the Dnieper River, took possession of the small town of Kiev. It subsequently became the capital of the Scandinavian possessions in Russia.

The Northmen in Russia maintained close intercourse with their mother country for about two centuries. During this period they did much to open up northeastern Europe to the forces of civilization and progress. Colonies were founded, cities were built, commerce was fostered, and a stable government was established. Russia

¹ Russia in 1862 A.D. celebrated the millenary of her foundation by Ruric.

² The Norse word for "fort" is preserved in the *gorod* of Novgorod.

under the sway of the Northmen became for the first time a truly European state.

Having penetrated the wilds of Russia, it was comparatively easy for the Northmen to sail down the Russian rivers to the Black Sea and thence to Constantinople. Some of them went as raiders and several times devastated the neighborhood of Constantinople, until bought off by the payment of tribute.¹ Many Northmen also joined the bodyguard of the eastern emperor and saw service under his standard in different parts of the Mediterranean.

During the reign of Vladimir, a descendant of Ruric, the Christian religion gained its first foothold in Russia. We are told that Vladimir, having made up his mind to embrace a new faith, sent commissioners to Rome and Constantinople, and also to the adherents of Islam and Judaism. His envoys reported in favor of the Greek Church, for their barbarian imagination had been so impressed by the majesty of the ceremonies performed in Sancta Sophia that "they did not know whether they were on earth or in heaven." Vladimir accepted their report, ordered the idols of Kiev to be thrown into the Dnieper, and had himself and his people baptized according to the rites of the Greek Church. At the same time he married a sister of the reigning emperor at Constantinople.

Vladimir's decision to adopt the Greek form of Christianity is justly regarded as one of the formative influences in Russian history. It meant that the Slavs were to come under the religious influence of Constantinople, instead of under that of Rome. Furthermore, it meant that Byzantine civilization, then incomparably superior to the rude culture of the western peoples, would henceforth gain an entrance into Russia. The country profited by this rich civilization and during the early part of the Middle Ages took a foremost place in Europe.

Importance
of the con-
version of
Russia

¹ See page 335.

143. Normandy and the Normans

No part of western Europe suffered more severely from the Northmen than France. They first appeared on the French coast toward the end of Charlemagne's reign. A well-known legend relates that the emperor, from the window of his palace, once saw the dark sails of the Vikings and wept at the thought of the misery which these daring pirates would some day inflict upon his realm.

After Charlemagne's death the wars of his grandsons left the empire defenseless, and the Northmen in consequence redoubled their attacks. They sailed far up the Seine, the Loire, and the Garonne to plunder and murder. Paris, then a small but important city, lay in the path of the invaders and more than once suffered at their hands. The destruction by the Northmen of many monasteries was a loss to civilization, for the monastic establishments at this time were the chief centers of learning and culture.¹

The heavy hand of the Northmen also descended on Germany. The rivers Scheldt, Meuse, Rhine, and Elbe enabled them to proceed at will into the heart of the country. Liège, Cologne, Strassburg, Hamburg, and other great Frankish cities fell before them. Viking raiders even plundered Aachen and stabled their horses in the church which Charlemagne had built there.² Thus the ancient homeland of the Franks was laid completely waste.

The history of the Northmen in France began in 911 A.D., when the Carolingian king granted to a Viking chieftain, Rollo, dominion over the region about the lower Seine. Rollo on his part agreed to accept Christianity and to acknowledge the French ruler as his lord. It is said, however, that he would not kneel and kiss the king's foot as a mark of homage, and that the follower who performed the unwelcome duty did it so awk-

¹ See page 358.

² See the illustration, page 310.

wardly as to overturn the king, to the great amusement of the assembled Northmen. The story illustrates the Viking sense of independence.

The district ceded to Rollo developed into what in later times was known as the duchy of Normandy. Its Scandinavian settlers, henceforth called Normans,¹ soon became *Duchy of French* in language and culture. It was amazing to see how quickly the descendants of wild sea-rovers put off their heathen ways and made their new home a Christian land, noted for its churches, monasteries, and schools. Normandy remained practically independent till the beginning of the thirteenth century, when a French king added it to his possessions.²

The Normans helped to found the medieval French monarchy. During the tenth century the old Carolingian line of rulers, which had already died out in Germany and Italy,³ came also to an end in France. A new dynasty was then founded by a nobleman named Hugh Capet, who secured the aid of the powerful Norman dukes in his efforts to gain the throne. The accession of Hugh Capet took place in 987 A.D. His descendants reigned over France for almost exactly eight hundred years.⁴

The Normans and
Hugh Capet,
987 A.D.

144. Conquest of England by the Danes; Alfred the Great

Even before Egbert of Wessex succeeded in uniting all the Anglo-Saxon kingdoms,⁵ bands of Vikings, chiefly from Denmark, had made occasional forays on the English coast. Egbert kept the Danes at bay, but he died in 839 A.D., and from that time the real invasion of England began. The Danes came over in large numbers,

¹ "Norman" is a softened form of "Northman."

² In 1011 A.D. Normandy celebrated in the ancient capital of Rouen the thousandth anniversary of its existence.

³ See pages 315, 317.

⁴ The abolition of the French monarchy dates from 1792 A.D., when Louis XVI was deposed from the throne.

⁵ See page 320.



ALFRED THE GREAT

A lofty, bronze statue by H. Thorncraft set up at Winchester, Alfred's ancient capital. It was dedicated in 1901 A.D. on the thousandth anniversary of his death. The inscription reads:

"Alfred found learning dead,
And he restored it;
Education neglected,
And he revived it;
The laws powerless,
And he gave them force;
The Church debased,
And he raised it;
The land ravaged by a fear-
ful enemy,
From which he delivered it."

made permanent settlements, and soon controlled all England north of the Thames.

Wessex before long experienced the full force of the Danish attack. The country at this time was

King Alfred ruled by Alfred, the and the grandson of Egbert. **Danes**

Alfred came to the throne in 871 A.D., when he was only about twenty-three years old. In spite of his youth, he showed himself the right sort of leader for the hard-pressed West Saxons. For several years fortune favored the Danes. Then the tide turned. Issuing from the marshes of Somersetshire, where he had rallied his dispirited troops, Alfred suddenly fell on the enemy and gained a signal success. The beaten Danes agreed to make peace and to accept the religion of their conquerors.

Alfred's victory did not end the war. Indeed, almost to the end of his reign, the heroic king

The Danelaw had to face the Vikings, but he always drove them off and even recovered some of the territory north of the Thames. The English and Danes finally agreed to a treaty dividing the country between them. The eastern part of England, where the invaders were firmly established, came to be called the Dane-



law, because here the Danish, and not the Anglo-Saxon, law prevailed. In the Danelaw the Danes have left memorials of themselves in local names¹ and in the bold, adventurous character of the inhabitants.

It was a well-nigh ruined country which Alfred had now to rule over and build up again. His work of restoration invites comparison with that of Charlemagne.



ALFRED'S JEWEL

Ashmolean Museum, Oxford

A jewel of blue enamel inclosed in a setting of gold, with the words around it "Alfred had me wrought." Found at Athelney in the seventeenth century.

Latin, in order that he might translate Latin books into the English tongue. So great were Alfred's services in this direction that he has been called "the father of English prose."

Alfred alone of English rulers bears the title of "the Great." He well deserves it, not only for what he did but for what he **Alfred's character** was. Through the mists of ten centuries his figure still looms large. It is the figure of a brave, patient, and modest man, who wore himself out in the service of his people. The oft-quoted words which he added to one of

Civilizing activities of Alfred

Alfred's first care was to organize a fighting force always ready at his call to repel invasion. He also created an efficient fleet, which patrolled the coast and engaged the Vikings on their own element. He had the laws of the Anglo-Saxons collected and reduced to writing, taking pains at the same time to see that justice was done between man and man. He did much to rebuild the ruined churches and monasteries. Alfred labored with especial diligence to revive education among the English folk. His court at Winchester became a literary center where learned men wrote and taught. The king himself mastered

¹ The east of England contains more than six hundred names of towns ending in *by* (Danish "town"); compare *by-law*, originally a law for a special town.

his translations form a fitting epitaph to this noble king: "My wish was to live worthily as long as I lived, and after my life to leave to them that should come after, my memory in good works." His wish has been fulfilled.

About seventy-five years after Alfred's death the Danes renewed their invasions. It then became necessary to buy them off with an annual tribute called the Dane-geld. Early in the eleventh century Canute, the son of a Danish king, succeeded in establishing himself on the English throne (1016-1035 A.D.). From Alfred to the Norman Conquest, 901-1066 A.D. His dynasty did not last long, however, and at length the old West-Saxon line was restored in the person of Edward the Confessor (or "the Saint"). Edward had spent most of his early life in Normandy, and on coming to England brought with him a large following of Normans, whom he placed in high positions. During his reign (1042-1066 A.D.) Norman nobles and churchmen gained a foothold in England, thus preparing the way for the Norman conquest of the country.

145. Norman Conquest of England; William the Conqueror

Edward the Confessor having left no direct heirs, the choice of his successor fell lawfully upon the Witenagemot,¹ as the national assembly of noblemen and higher clergy Harold and was called. This body chose as king, Harold, William earl of Wessex, the leading man in England. Harold's right to the succession was disputed by William, duke of Normandy, who declared that the crown had been promised to him by his cousin, the Confessor. William also asserted that Harold had once sworn a solemn oath, over a chest of sacred relics, to support his claim to the throne on Edward's death. When word came of Harold's election, William wrathfully denounced him as a usurper and began to prepare a fleet and an army for the invasion of England.

¹ "Meeting of wise men." The word *gemot* or *moot* was used for any kind of formal meeting.

Normandy under Duke William had become a powerful, well-organized state. Norman knights, attracted by promises of wide lands and rich booty, if they should conquer, formed the core of William's forces. Adventurers from every part of France, and even from Spain and Italy, also entered his service. The pope blessed the enterprise and sent to William a ring containing a hair from St. Peter's head and a consecrated banner. When all was ready in the late fall of 1066 A.D., a large fleet, bearing five or six thousand archers, foot soldiers, and horsemen, crossed the Channel and landed in England.



A SCENE FROM THE BAYEUX TAPESTRY

Museum of Bayeux, Normandy

The Bayeux Tapestry, which almost certainly belongs to the time of the Norman Conquest, is a strip of coarse linen cloth, about 230 feet long by 20 inches wide, embroidered in worsted thread of eight different colors. There are seventy-two scenes picturing various events in the history of the Norman Conquest. The illustration given above represents an attack of Norman cavalry on the English shield wall at the battle of Hastings.

William at first met no resistance. Harold was far away in the north fighting against the Norwegians, who had seized the

Battle of opportunity to make another descent on the English Hastings, coast. Harold defeated them decisively and then 1066 A.D. hurried southward to face his new foe. The two armies met near Hastings on the road to London. All day they fought. The stout English infantry, behind their wall of shields, threw back one charge after another of the Norman knights. Again and again the duke rallied his men and led them where the foe was thickest. A cry arose that he was slain. "I live,"



shouted William, tearing off his helmet that all might see his face, "and by God's help will conquer yet." At last, with the approach of evening, Harold was killed by an arrow; his household guard died about him; and the rest of the English took to flight. William pitched his camp on the field of victory, and "sat down to eat and drink among the dead."

The battle of Hastings settled the fate of England. Following up his victory with relentless energy, William pressed ^{William be-} on to London. That city, now practically the ^{comes king} capital of the country, opened its gates to him. The Witenagemot, meeting in London offered the throne to William. On Christmas Day, 1066 A.D., in Westminster Abbey the duke of Normandy was crowned king of England.

What manner of man was William the Conqueror? Tall of stature, endowed with tremendous strength, and brave even ^{William's} to desperation, he seemed an embodiment of the ^{personality} old Viking spirit. "No knight under heaven," men said truly, "was William's peer." A savage temper and a harsh, forbidding countenance made him a terror even to his closest followers. "So stern and wrathful was he," wrote an English chronicler, "that none durst do anything against his will." Though William never shrank from force or fraud, from bloodshed or oppression, to carry out his ends, he yet showed himself throughout his reign a patron of learning, a sincere supporter of the Church, and a statesman of remarkable insight. He has left a lasting impress on English history.

146. Results of the Norman Conquest

The coming of the Normans to England formed the third and last installment of the Teutonic invasion. ^{Norman ele-} ^{ment in the} Norman merchants and artisans followed Norman English soldiers and settled particularly in the southern people and eastern parts of the island. They seem to have emigrated in considerable numbers and doubtless added an important element to the English population. The Normans thus completed the work of the Anglo-Saxons and Danes in making England a Teutonic country.

It must be remembered, however, that the Normans in Normandy had received a considerable intermixture of French blood and had learned to speak a form of the French language (Norman-French). In England Norman-French naturally was used by the upper and ruling classes — by the court, the nobility, and the clergy. The English held fast to their own homely language, but could not fail to pick up many French expressions, as they mingled with their conquerors in churches, markets, and other places of public resort. It took about three hundred years for French words and phrases to soak thoroughly into their speech. The result was a very large addition to the vocabulary of English.¹

Norman ele-
ment in the
English
language

Until the Norman Conquest England, because of its insular position, had remained out of touch with Continental Europe. William the Conqueror and his immediate successors were, however, not only rulers of England, but also dukes of Normandy and subjects of the French kings. Hence the union of England with Normandy brought it at once into the full current of European affairs. The country became for a time almost a part of France and profited by the more advanced civilization which had arisen on French soil. The nobility, the higher clergy, and the officers of government were Normans. The architects of the castles and churches, the lawyers, and the men of letters came from Normandy. Even the commercial and industrial classes were largely recruited from across the Channel.

Union of
England and
Normandy

The Norman Conquest much increased the pope's authority over England. The English Church, as has been shown,² was the child of Rome, but during the Anglo-Saxon period it had become more independent of the Papacy than the churches on the Continent. William the Conqueror, whose invasion of England took place with the pope's approval, repaid his obligation by bringing the country into closer dependence on the Roman pontiff.

England
and the
Papacy

¹ See page 556.

² See page 325.

Although the Normans settled in England as conquerors, yet after all they were near kinsmen of the English and did not long keep separate from them. In Normandy a century and a half had been enough to turn the *Fusion of English and Normans* Northmen into Frenchmen. So in England, at the end of a like period, the Normans became Englishmen. Some of the qualities that have helped to make the modern English a great people — their love of the sea and fondness for adventure, their vigor, self-reliance, and unconquerable spirit — are doubtless derived in good part from the Normans.

147. Norman Conquest of Southern Italy and Sicily

The conquest of England, judged by its results, proved to be the most important undertaking of the Normans. But *Norman expansion southward* during this same eleventh century they found another field in which to display their energy and daring. They turned southward to the Mediterranean and created a Norman state in Italy and Sicily.

The unsettled condition of Italy¹ gave the Normans an opportunity for interference in the affairs of the country. The *Conquests of Robert Guiscard* founding of Norman power there was largely the work of a noble named Robert Guiscard ("the Crafty"), a man almost as celebrated as William the Conqueror. He had set out from his home in Normandy with only a single follower, but his valor and shrewdness soon brought him to the front. Robert united the scattered bands of Normans in Italy, who were fighting for pay or plunder, and wrested from the Roman Empire in the East its last territories in the peninsula. Before his death (1085 A.D.) most of southern Italy had passed under Norman rule.

Roger Guiscard's conquests Robert's brother, Roger, crossed the strait of Messina and began the subjugation of Sicily, then a Moslem possession. Its recovery from the hands of "infidels" was considered by the Normans a work both pleasing to God and profitable to themselves. By the

¹ See page 317.

close of the eleventh century they had finally established their rule in the island.

The conquests of the Normans in southern Italy and Sicily were united into a single state, which came to be known as the kingdom of the Two Sicilies. The Normans governed it for only about one hundred and fifty years, but under other rulers it lasted until the middle of the nineteenth century, when the present kingdom of Italy came into existence.

The kingdom of the Two Sicilies was well-governed, rich, and strong. Art and learning flourished in the cities of Naples, Salerno, and Palermo. Southern Italy and Sicily under the Normans became a meeting-point of Norman culture in Byzantine and Arabic civilization. The Norman kingdom formed an important channel through which the wisdom of the East flowed to the North and to the West.

148. The Normans in European History

The conquests of the Normans in England, Italy, and Sicily were effected after they had become a Christian and a French-speaking people. In these lands they were the armed missionaries of a civilization not their own. The Normans, indeed, invented little and borrowed much. But, like the Arabs, they were more than simple imitators. In language, literature, art, religion, and law what they took from others they improved and then spread abroad throughout their settlements.

It seems at first sight remarkable that a people who occupied so much of western Europe should have passed away. Normans as Normans no longer exist. They lost themselves in the kingdoms which they founded and among the peoples whom they subdued. Their rapid assimilation was chiefly the consequence of their small numbers: outside of Normandy they were too few long to maintain their identity.

If the Normans themselves soon disappeared, their influence was more lasting. Their mission, it has been well said, was

to be leaders and energizers of society — “the little leaven that leaveneth the whole lump.” The peoples of medieval Europe owed much to the courage and martial spirit, the genius for government, and the reverence for law, of the Normans. In one of the most significant movements of the Middle Ages — the crusades — they took a prominent part. Hence we shall meet them again.

Studies

1. What events are associated with the following dates: 988 A.D.; 862 A.D.; 1066 A.D.; 1000 A.D.; and 987 A.D.? 2. What was the origin of the geographical names Russia, Greenland, Finland, and Normandy? 3. Mention some of the striking physical contrasts between the Arabian and Scandinavian peninsulas. 4. Why has the Baltic Sea been called a “secondary Mediterranean”? 5. How does it happen that the gulf of Finland is often frozen over in winter, while even the northernmost of the Norse fiords remain open? 6. Why is an acquaintance with Scandinavian mythology, literature, and history especially desirable for English-speaking peoples? 7. What is meant by the “berserker’s rage”? 8. What names of our weekdays are derived from the names of Scandinavian deities? 9. Compare the Arab and Scandinavian conceptions of the future state of departed warriors. 10. What is meant by “sea-power”? What people possessed it during the ninth and tenth centuries? 11. Compare the invasions of the Northmen with those of the Germans as to (a) causes, (b) area covered, and (c) results. 12. What was the significance of the fact that the Northmen were not Christians at the time when they began their expeditions? 13. Show how the voyages of the Northmen vastly increased geographical knowledge. 14. Show that the Russian people have received from Constantinople their writing, religion, and art. 15. Mention three conquests of England by foreign peoples before 1066 A.D. Give for each conquest the results and the approximate date. 16. On the map, page 405, trace the boundary line between Alfred’s possessions and those of the Danes. 17. Compare Alfred and Charlemagne as civilizing kings. 18. Compare Alfred’s cession of the Danelaw with the cession of Normandy to Rollo. 19. Why is Hastings included among “decisive” battles? 20. “We English are not ourselves but somebody else.” Comment on this statement. 21. What is meant by the “Norman graft upon the sturdy Saxon tree”? 22. What settlements of the Northmen most influenced European history? 23. Compare the Norman faculty of adaptation with that of the Arabs.

CHAPTER XVIII

FEUDALISM

149. Rise of Feudalism

THE ninth century in western Europe was, as we have learned,¹ a period of violence, disorder, and even anarchy. Charlemagne for a time had arrested the disintegration of society which resulted from the invasions of the Germans, and had united their warring tribes under something like a centralized government. But his work, it has been well said, was only a desperate rally in the midst of confusion. After his death the Carolingian Empire, attacked by the Northmen and other invaders and weakened by civil conflicts, broke up into separate kingdoms.

Charlemagne's successors in France, Germany, and Italy enjoyed little real authority. They reigned, but did not rule. Under the conditions of the age, it was impossible for a king to govern with a strong hand. The absence of good roads or of other easy means of communication made it difficult for him to move troops quickly from one district to another, in order to quell revolts. Even had good roads existed, the lack of ready money would have prevented him from maintaining a strong army devoted to his interests. Moreover, the king's subjects, as yet not welded into a nation, felt toward him no sentiments of loyalty and affection. They cared far less for their king, of whom they knew little, than for their own local lords who dwelt near them.

The decline of the royal authority, from the ninth century onward, meant that the chief functions of government would be more and more performed by the nobles, who were the great landowners of the kingdom. Under Charlemagne these men had been the king's offi-

Increased power of the nobles

¹ See page 312.

cials, appointed by him and holding office at his pleasure. Under his successors they tended to become almost independent princes. In proportion as this change was accomplished during the Middle Ages, European society entered upon the stage of feudalism.¹

Feudalism in medieval Europe was not a unique development. Parallels to it may be found in other parts of the world.

Parallels to European feudalism Whenever the state becomes incapable of protecting life and property, powerful men in each locality will themselves undertake this duty; they will assume the burden of their own defense and of those weaker men who seek their aid. Such was the situation in ancient Egypt for several hundred years, in medieval Persia, and in modern Japan until about two generations ago.

Extent of European feudalism European feudalism arose and flourished in the three countries which had formed the Carolingian Empire, that is, in France, Germany, and northern Italy. It also spread to Bohemia, Hungary, and the Christian states of Spain. Toward the close of the eleventh century the Normans transplanted it into England, southern Italy, and Sicily. During the twelfth and thirteenth centuries the crusaders introduced it into the kingdoms which they founded in the East.² Still later, in the fourteenth century, the Scandinavian countries became acquainted with feudalism. Throughout this wide area the institution, though varying endlessly in details, presented certain common features.

150. Feudalism as a System of Local Government

The basis of feudal society was usually the landed estate. Here lived the feudal noble, surrounded by dependents over whom he exercised the rights of a petty sovereign. He could tax them; he could require them to give him military assistance; he could try them in his courts. A

¹ The word has nothing to do with "feuds," though these were common enough in feudal times. It comes from the medieval Latin *feudum*, from which are derived the French *fief* and the English *fee*.

² See pages 472, 478.

great noble, the possessor of many estates, even enjoyed the privilege of declaring war, making treaties, and coining money. How, it will be asked, did these rights and privileges arise?

Owing to the decay of commerce and industry, land had become practically the only form of wealth in the early Middle Ages. The king, who in theory was absolute owner of the soil, would pay his officials for their services by giving them the use of a certain amount of land. In the same way one who had received large estates would parcel them out among his followers, in return for their support. Sometimes an unscrupulous noble might seize the lands of his neighbors and compel them to become his tenants. Sometimes, too, those who owned land in their own right might surrender the title to it in favor of a noble, who then became their protector.

An estate in land which a person held of a superior lord, on condition of performing some "honorable" service, was called a fief. At first the tenant received the fief only for a specified term of years or for his life-time; but in the end it became inheritable. On the death of the tenant his eldest son succeeded him in possession. This right of the first-born son to the whole of the father's estate was known as primogeniture.¹ If a man had no legal heir, the fief went back to its lord.

The tie which bound the tenant who accepted a fief to the lord who granted it was called vassalage. Every holder of land was the vassal of some lord. At the apex of the feudal pyramid stood the king, the supreme landlord, who was supposed to hold his land from God; below the king stood the greater lords (dukes, marquises, counts, and barons), with large estates; and below them stood the lesser lords, or knights, whose possessions were too small for further subdivision.

¹ The practice of primogeniture has now been abolished by the laws of the various European countries and is not recognized in the United States. It still prevails, however, in England.

The vassal, first of all, owed various services to the lord. In time of war he did garrison duty at the lord's castle and joined him in military expeditions. In time of peace Personal services of the vassal the vassal attended the lord on ceremonial occasions, gave him the benefit of his advice, when required, and helped him as a judge in trying cases.

Under certain circumstances the vassal was also compelled to make money payments. When a new heir succeeded to the The vassal's fief, the lord received from him a sum usually money equivalent to one year's revenue of the estate. payments This payment was called a "relief." Again, if a man sold his fief, the lord demanded another large sum from the purchaser, before giving his consent to the transaction. Vassals were also expected to raise money for the lord's ransom, in case he was made prisoner of war, to meet the expenses connected with the knighting of his eldest son, and to provide a dowry for his eldest daughter. Such exceptional payments went by the name of "aids."

The vassal, in return for his services and payments, looked to the lord for the protection of life and property. The lord agreed The lord's duty to the vassal to secure him in the enjoyment of his fief, to guard him against his enemies, and to see that in all matters he received just treatment. This was no slight undertaking.

The ceremony of homage¹ symbolized the whole feudal relationship. One who proposed to become a vassal and hold a fief came into the lord's presence, bareheaded Homage and unarmed, knelt down, placed his hands between those of the lord, and promised henceforth to become his "man." The lord then kissed him and raised him to his feet. After the ceremony the vassal placed his hand upon the Bible or upon sacred relics and swore to remain faithful to his lord. This was the oath of "fealty." The lord then gave the vassal some object — a stick, a clod of earth, a lance, or a glove — in token of the fief with the possession of which he was now "invested."

¹ Latin *homo*, "man."

It is clear that the feudal method of land tenure, coupled with the custom of vassalage, made in some degree for security and order. Each noble was attached to the lord above him by the bond of personal service and the oath of fidelity. To his vassals beneath him he was at once protector, benefactor, and friend.

Feudal government a substitute for anarchy

Unfortunately, feudal obligations were far less strictly observed in practice than in theory. Both lords and vassals often broke their engagements, when it seemed profitable to do so. Hence they had many quarrels and indulged in constant warfare. But feudalism, despite its defects, was better than anarchy. The feudal lords drove back the pirates and hanged the brigands and enforced the laws, as no feeble king could do. They provided a rude form of local government for a rude society.

151. Feudal Justice

Feudalism was not only a system of local government; it was also a system of local justice. Knights, barons, counts, and dukes had their separate courts, and the king had his court above all. Cases arising on the lord's estate were tried before him and the vassals whom he called to his assistance in giving justice. Since most wrongs could be atoned for by the payment of a fine, the conduct of justice on a large fief produced a considerable income. The nobles, accordingly, regarded their judicial rights as a valuable property, which they were loath to surrender to the state.

Feudalism as a system of local justice

The law followed in a feudal court was largely based on old Germanic customs. The court did not act in the public interest, as with us, but waited until the plaintiff requested its service. Moreover, until the case had been decided, the accuser and the accused received the same treatment. Both were imprisoned; and the plaintiff who lost his case suffered the same penalty which the defendant, had he been found guilty, would have undergone.

Judicial administration

Unlike a modern court, again, the feudal court did not require the accuser to prove his case by calling witnesses and having

them give testimony. The burden of proof lay on the accused, who had to clear himself of the charge, if he could do so. In one form of trial it was enough for him to declare his innocence under oath, and then to bring in several "oath-helpers," sometimes relatives, but more often neighbors, who swore that they believed him to be telling the truth. The number of these "oath-helpers" varied according to the seriousness of the crime and the rank of the accused. This method was hardly as unsatisfactory as it seems to be, for a person of evil reputation might not be able to secure the required number of friends who would commit perjury on his behalf. To take an oath was a very solemn proceeding; it was an appeal to God, by which a man called down on himself divine punishment if he swore falsely.

The consequences of a false oath were not apparent at once. Ordeals, however, formed a method of appealing to God, the results of which could be immediately observed.

Ordeals A common form of ordeal was by fire. The accused walked barefoot over live brands, or stuck his hand into a flame, or carried a piece of red-hot iron for a certain distance. In the ordeal by hot water he plunged his arm into boiling water. A man established his innocence through one of these tests, if the wound healed properly after three days. The ordeal by cold water rested on the belief that pure water would reject the criminal. Hence the accused was thrown bound into a stream: if he floated he was guilty; if he sank he was innocent and had to be rescued. Though a crude method of securing justice, ordeals were doubtless useful in many instances. The real culprit would often prefer to confess, rather than incur the anger of God by submitting to the test.

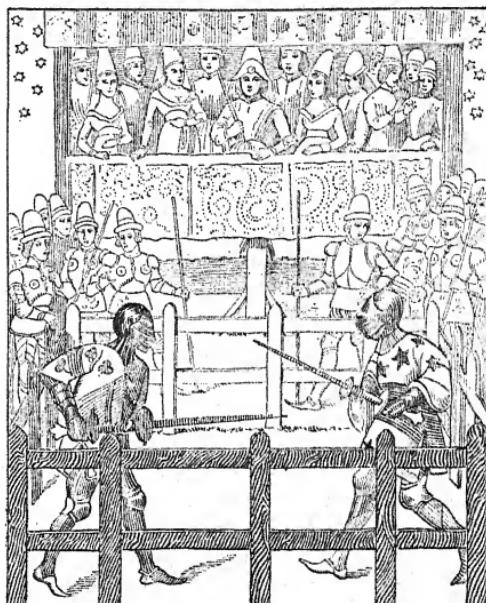
A form of trial which especially appealed to the warlike nobles was the judicial duel.¹ The accuser and the accused fought with each other; and the conqueror won the case. The judicial duel God, it was believed, would give victory to the innocent party, because he had right on his side. When one

¹ Sir Walter Scott's novel, *Ivanhoe* (chapter xlvi), contains an account of a judicial duel.

of the adversaries could not fight, he secured a champion to take his place. Though the judicial duel finally went out of use in the law courts, it still continued to be employed privately, as a means of settling disputes which involved a man's honor. The practice of dueling is only now dying out in civilized communities.

Oaths, ordeals, and duels formed an inheritance from Germanic Feudal and antiqui- Roman law ty.¹ They offered a sharp contrast to Roman law, which acted in the public interest, balanced evidence, and sought only to get at the truth.

After the middle of the twelfth century the revival of the study of Roman law, as embodied in Justinian's code,² led gradually to the abandonment of most forms of appeal to the judgment of God. At the same time the kings grew powerful enough to take into their own hands the administration of justice.



TRIAL BY COMBAT

From a manuscript of the fifteenth century.

152. Feudal Warfare

Feudalism, once more, was a system of local defense. The knight must guard his small estate, the baron his barony, the count his county, the duke his duchy. At the lord's bidding the vassal had to follow him to war, either alone or with a certain number of men, according to the size of the fief. But this assist-

Feudalism
as a system
of local
defense

¹ See page 326.² See page 331.

ance was limited. A vassal served only for a definite period (varying from one month to three in the year), and then only within a reasonable distance from the lands for which he did homage. These restrictions made it difficult to conduct a lengthy campaign, or one far removed from the vassal's fief, unless mercenary soldiers were employed.

The feudal army, as a rule, consisted entirely of cavalry. Such swiftly moving assailants as the Northmen and the Mag-

yars could best be dealt with by mounted men

The feudal army bring them to bay, compel them to fight, and overwhelm them by the shock of the charge. In this way the foot soldiers of Charlemagne's time came to be replaced by the mailed horsemen who for four centuries or more dominated European battlefields.



MOUNTED KNIGHT

Seal of Robert Fitzwalter, showing a mounted knight in complete mail armor; date about 1265 A.D.

The armor used in the Middle Ages was gradually perfected, until at length the knight became a living fortress.¹ In the early feudal period he wore a cloth or leather tunic covered with iron rings or scales, and an iron cap with nose guard. About the beginning of the twelfth century he adopted chain mail, with a hood of the same material for the head. During the fourteenth century the knight began to wear heavy plate armor, weighing fifty pounds or more, and a helmet with a visor which could be raised or lowered. Thus completely incased in metal, provided with shield, lance, straight sword or battle-ax, and mounted on a powerful horse, the knight could ride down almost any number of poorly armed peasants. Not till the

Arms and armor

¹ See the illustrations, pages 408, 421, 422, 473.

development of missile weapons — the longbow, and later the musket — did the foot soldier resume his importance in warfare. The feudal age by this time was drawing to a close.

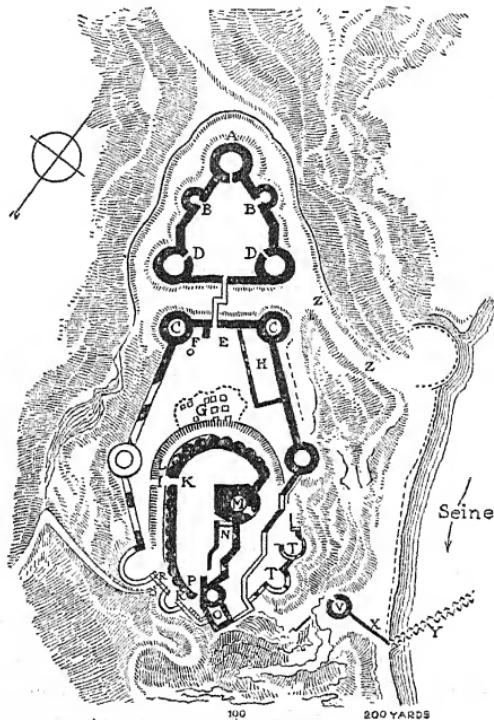
The nobles regarded the right of waging war on one another as their most cherished privilege. Fighting became almost a form of business enterprise, which enriched the lords and their retainers through the sack of castles, the plunder of villages, and the ransom of prisoners. Every hill became a stronghold and every plain a battlefield. Such neighborhood warfare, though rarely very bloody, spread terrible havoc throughout the land.

The Church, to its great honor, lifted a protesting voice against this evil. It proclaimed a "Peace of God" and forbade attacks on all defenseless people, including priests, monks, pilgrims, merchants, peasants, and women. But it was found impossible to prevent the feudal lords from warring with each other, even though they were threatened with the eternal torments of Hell; and so the Church tried to restrict what it could not altogether abolish. A "Truce of God" was established. All men were to cease fighting from Wednesday evening to Monday morning of each week, during Lent, and on various holy days. The truce would have given Christendom peace for about two hundred and forty days each year; but it seems never to have been strictly observed except in limited areas.

As the power of the kings increased in western Europe, they naturally sought to put an end to the constant fighting between their subjects. The Norman rulers of Normandy, England, and Sicily restrained their turbulent nobles with a strong hand. Peace came later in most parts of the Continent; in Germany, "fist right" (the rule of the strongest) prevailed until the end of the fifteenth century. The abolition of private war was the first step in Europe toward universal peace. The second step — the abolition of public war between nations — is yet to be taken.

153. The Castle and Life of the Nobles

The outward mark of feudalism was the castle,¹ where the lord resided and from which he ruled his fief. In its earliest form



A. High Angle Tower	K. Entrance Gate	S. Gate from Escarpment
B. Smaller Side Tower	L. Counterscarpe	T. Flanking Towers
C. D. Corner Tower	M. Keep	V. Outer Towers
E. Outer Enclosure, or Lower Court	N. Escarpment	X. Connecting Wall
F. Well	O. Postern Tower	Y. Stockade in River
G. H. Buildings in Lower Court	P. Postern Gate	Z. Great Ditches
I. Moat	Q. RR. Parapet Walls	

PLAN OF CHÂTEAU GAILLARD

The plan is intended to represent that of a typical castle, as the plan of Kirkstall Abbey represents that of a typical monastery.

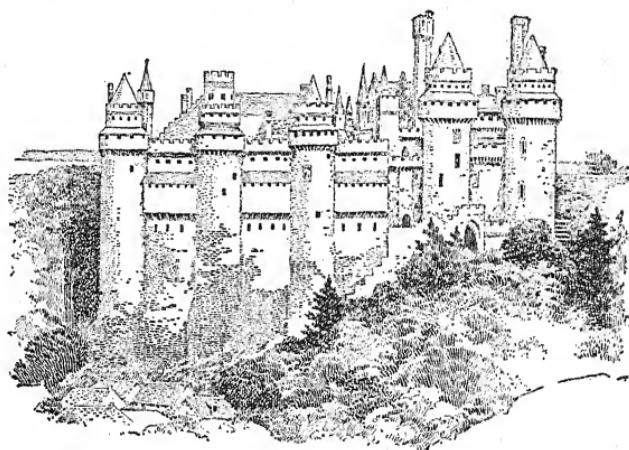
the castle was simply a wooden blockhouse placed on a mound and surrounded by a stockade. About the beginning of the twelfth century the nobles began to build in stone, which would better resist fire and the assaults of besiegers. A stone castle consisted at first of a single tower, square or round, with thick walls, few windows, and often

Develop-
ment of the
castle

and surrounded by a stockade. About the begin-
ning of the twelfth century the nobles began to
build in stone, which would better resist fire and the

¹The French form of the word is *château*.

with only one room to each story.¹ As engineering skill increased, several towers were built and were then connected by outer and inner walls. The castle thus became a group of fortifications, which might cover a wide area.

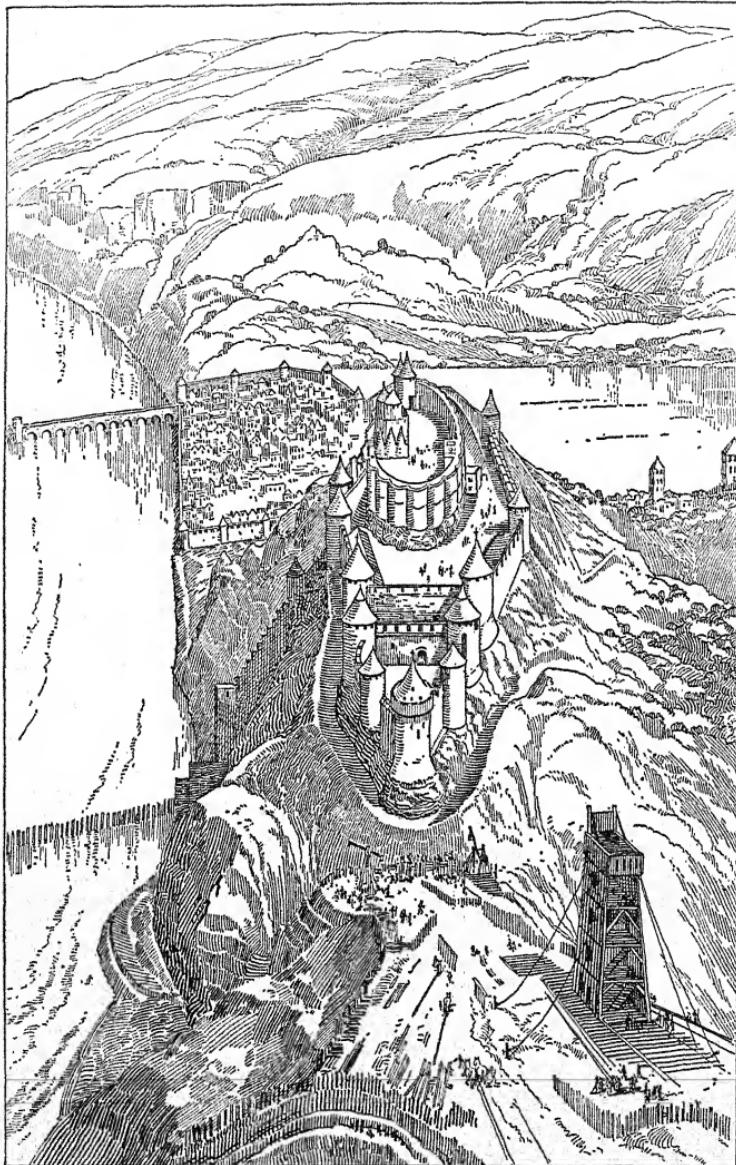


PIERREFONDS

A castle near Paris, built about 1400 A.D. by a brother of the king of France. It was dismantled in 1632 A.D., but was carefully restored in the nineteenth century by order of Napoleon III. The exterior faithfully reproduces the appearance of a medieval fortress.

Defense formed the primary purpose of the castle. Until the introduction of gunpowder and cannon, the only siege engines employed were those known in ancient times. They included machines for hurling heavy stones and iron bolts, battering rams, and movable towers, from which the besiegers crossed over to the walls. Such engines could best be used on firm, level ground. Consequently, a castle would often be erected on a high cliff or hill, or on an island, or in the center of a swamp. A castle without such natural defenses would be surrounded by a deep ditch (the "moat"), usually filled with water. If the besiegers could not batter down or undermine the massive walls, they adopted the slower method of a blockade and tried to starve the garrison into

¹ A good example is the "White Tower," which forms a part of the Tower of London. It was built by William the Conqueror. See the illustration, page 498.



CHÂTEAU GAILLARD (RESTORED)

The finest of all medieval castles. Located on a high hill overlooking the Seine, about twenty miles from Rouen. Built by Richard the Lion-hearted within a twelvemonth (1197-1198 A.D.) and by him called "Saucy Castle." It was captured a few years later by the French king, Philip Augustus, and was dismantled early in the seventeenth century. The castle consisted of three distinct series of fortifications, besides the keep, which in this case was merely a strong tower.

surrendering. But ordinarily a well-built, well-provisioned castle was impregnable. Behind its frowning battlements even a petty lord could defy a royal army.

A visitor to a medieval castle crossed the drawbridge over the moat and approached the narrow doorway, which was protected by a tower on each side. If he was admitted, ^{A castle described} the iron grating ("portcullis") rose slowly on its creaking pulleys, the heavy, wooden doors swung open, and he found himself in the courtyard commanded by the great central tower ("keep"), where the lord and his family lived, especially in time of war. At the summit of the keep rose a platform whence the sentinel surveyed the country far and wide; below, two stories underground, lay the prison, dark, damp, and dirty. As the visitor walked about the courtyard, he came upon the hall, used as the lord's residence in time of peace, the armory, the chapel, the kitchens, and the stables. A spacious castle might contain, in fact, all the buildings necessary for the support of the lord's servants and soldiers.

The medieval castle formed a good fortress, but a poor home. Its small rooms, lighted only by narrow windows, heated only by fireplaces, badly ventilated, and provided with little furniture, must have been indeed cheerless. ^{The castle as a residence} Toward the close of the feudal period, when life became more luxurious, the castle began to look less like a dungeon. Windows were widened and provided with panes of painted glass, walls were hung with costly tapestries, and floors were covered with thick Oriental rugs. The nobles became attached to their castle homes and often took their names from those of their estates.



KING AND JESTER

From a manuscript of the early fifteenth century.

Life within the castle was very dull. There were some games, especially chess, which the nobles learned from the Moslems. **Amusements** Banqueting, however, formed the chief indoor amusement. The lord and his retainers sat down to a gluttonous feast and, as they ate and drank, watched the pranks of a professional jester or listened to the songs and music of minstrels or, it may be, heard with wonder the tales of far-off countries brought by some returning traveler. Outside castle walls a common sport was hunting in the forests and game preserves attached to every estate. Deer, bears, and wild boars were hunted with hounds; for smaller animals trained hawks, or falcons, were employed. But the nobles, as we have just seen, found in fighting their chief outdoor occupation and pastime. "To play a great game" was their description of a battle.

154. Knighthood and Chivalry

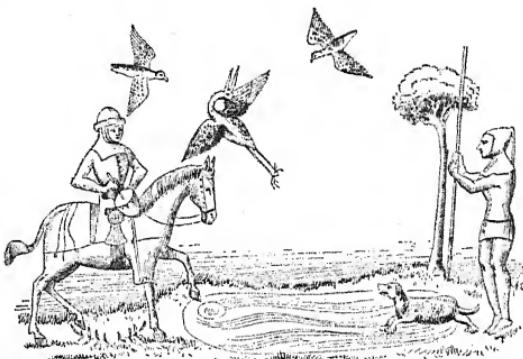
The prevalence of warfare in feudal times made the use of arms a profession requiring special training. A nobleman's

Apprenticeship of the knight son served for a number of years, first as a page, then as a squire, in his father's castle or in that of some other lord. He learned to manage a horse, to climb a scaling ladder, to wield sword, battle-ax, and lance. He also waited on the lord's table, assisted him at his toilet, followed him in the chase, and attended him in battle. This apprenticeship usually lasted from five to seven years.

When the young noble became of age, he might be made a knight, if he deserved the honor and could afford the expense.

Conferring of knighthood The ceremony of conferring knighthood was often most elaborate. The candidate fasted, took a bath — the symbol of purification — and passed the eve of his admission in prayer. Next morning he confessed his sins, went to Mass, and listened to a sermon on the duties of knighthood. This ended, his father, or the noble who had brought him up, girded him with a sword and gave him the "accolade," that is, a blow on the neck or shoulder, at the same time saying, "Be thou a good knight." Then the youth, clad in shining armor

and wearing golden spurs, mounted his horse and exhibited his skill in warlike exercises. If a squire for valorous conduct received knighthood on the battlefield, the accolade by stroke of the sword formed the only ceremony.



FALCONRY

From a manuscript of the thirteenth century in the Bibliothèque Nationale, Paris.

In course of time, as manners softened and Christian teachings began to affect feudal society, knighthood developed into chivalry. The Church, which opposed the warlike excesses of feudalism, took the knight under her wing and bade him be always a true soldier of Christ. To the rude virtues of fidelity to one's lord and bravery in battle, the Church added others. The "good knight" was he who respected his sworn word, who never took an unfair advantage of another, who defended women, widows, and orphans against their oppressors, and who sought to make justice and right prevail in the world. Chivalry thus marked the union of pagan and Christian virtues, of Christianity and the profession of arms.

Needless to say, the "good knight" appears rather in romance than in sober history. Such a one was Sir Lancelot, in the stories of King Arthur and the Round Table.¹ As Sir Lancelot lies in death, a former companion addresses him in words which sum up the best in the chivalric

¹ See page 560.

code: "Thou wert the courtliest knight that ever bare shield; and thou wert the truest friend to thy lover that ever bestrode horse; and thou wert the truest lover among sinful men that ever loved woman; and thou wert the kindest man that ever struck with sword; and thou wert the goodliest person that ever came among press of knights; and thou wert the meekest man, and the gentlest, that ever ate in hall among ladies; and thou wert the sternest knight to thy mortal foe that ever put spear in the rest."¹

The all-absorbing passion for fighting led to the invention of mimic warfare in the shape of jousts and tournaments.² These Jousts and tournaments exercises formed the medieval equivalent of the Greek athletic games and the Roman gladiatorial shows. The joust was a contest between two knights; the tournament, between two bands of knights. The contests took place in a railed-off space, called the "lists," about which the spectators gathered. Each knight wore upon his helmet the scarf or color of his lady and fought with her eyes upon him. Victory went to the one who unhorsed his opponent or broke in the proper manner the greatest number of lances. The beaten knight forfeited horse and armor and had to pay a ransom to the conqueror. Sometimes he lost his life, especially when the participants fought with real weapons and not with blunted lances and pointless swords. The Church now and then tried to stop these performances, but they remained universally popular until the close of the Middle Ages.

Chivalry arose with feudalism, formed, in fact, the religion of Influence of chivalry feudalism, and passed away only when the changed conditions of society made feudalism an anachronism.³ While chivalry lasted, it produced some improvement in

¹ Malory, *Morte d'Arthur*, xxi, 13. See also Tennyson's poem, *Sir Galahad*, for a beautiful presentation of the ideal knight.

² Sir Walter Scott's novel, *Ivanhoe* (chapter xii), contains a description of a tournament.

³ *Don Quixote*, by the Spanish writer, Cervantes (1547-1616 A.D.), is a famous satire on chivalry. Our American "Mark Twain" also stripped off the gilt and tinsel of chivalry in his amusing story entitled *A Connecticut Yankee at the Court of King Arthur*.

manners, particularly by insisting on the notion of personal honor and by fostering greater regard for women (though only for those of the upper class). Our modern notion of the conduct befitting a "gentleman" goes back to the old chivalric code. Chivalry expressed, however, simply the sentiments of the warlike nobles. It was an aristocratic ideal. The knight despised and did his best to keep in subjection the toiling peasantry, upon whose backs rested the real burden of feudal society.

155. Feudalism as a System of Local Industry

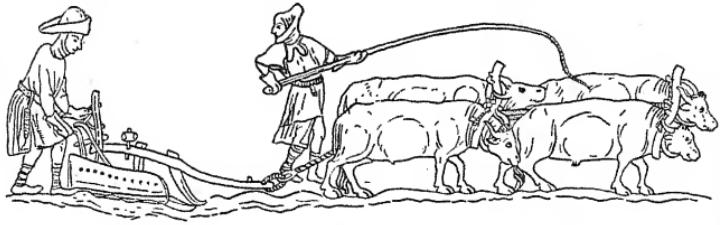
Under the Roman Empire western Europe had been filled with flourishing cities.¹ The Germanic invasions led to a gradual decay of trade and manufacturing, and hence of *Decline of urban life* the cities in which these activities centered. As *urban life* urban life declined, the mass of the population came to live more and more in isolated rural communities. This was the great economic feature of the early Middle Ages.

The introduction of feudalism fostered the movement from town to country, for feudalism, as has been shown, rested on the soil as its basis. The lord, his family, his servants, and his retainers were supported by the *Feudalism and rural life* income from landed property. The country estate of a lord was known as a manor.

A manor naturally varied in size, according to the wealth of its lord. In England perhaps six hundred acres represented the extent of an average estate. Every noble had at least one manor; great nobles might have several manors, usually scattered throughout the country; and even the king depended on his many manors for the food supply of the court. England, during the period following the Norman Conquest, contained more than nine thousand of these manorial estates.²

¹ See page 208.

² According to Domesday Book (see page 490) there were 9250 manors, of which William the Conqueror possessed 1422. His manors lay in about thirty counties.



FARM WORK IN THE FOURTEENTH CENTURY

Plowing.

Harrowing.

Cutting Weeds.

Reaping.

Of the arable land of the manor the lord reserved as much as needful for his own use. The lord's land was called his "demesne," or domain. The rest of the land he allotted to the peasants who were his tenants. They cultivated their holdings in common. A farmer, instead of having his land in one compact mass, had it split up into a large number of small strips (usually about half an acre each) scattered over the manor, and separated, not by fences or hedges, but by banks of unplowed turf. The appearance of a manor, when under cultivation, has been likened to a vast checkerboard or a patchwork quilt.¹ The reason for the intermixture of strips seems to have been to make sure that each farmer had a portion both of the good land and of the bad. It is obvious that this arrangement compelled all the peasants to labor according to a common plan. A man had to sow the same kinds of crops as his neighbors, and to till and reap them at the same time. Agriculture, under such circumstances, could not fail to be unprogressive.

Common
cultivation of
the arable
land

In other ways, too, agriculture was very backward. Farmers did not know how to enrich the soil by the use of fertilizers or how to provide for a proper rotation of crops. Hence each year they cultivated only two-thirds of the land, letting the other third lie "fallow" (uncultivated), that it might recover its fertility. It is said that eight or nine bushels of grain represented the average yield of an acre. Farm animals were small, for scientific breeding had not yet begun. A full-grown ox reached a size scarcely larger than a calf of to-day, and the fleece of a sheep often weighed less than two ounces. Farm implements were few and clumsy. The wooden ploughs only scratched the ground. Harrowing was done with a hand implement little better than a large rake. Grain was cut with a sickle, and grass was mown with a scythe. It took five men a day to reap and bind the harvest of two acres.

Besides his holding of farm land, which in England averaged about thirty acres, each peasant had certain rights over the

¹ This "open field" system of agriculture, as it is usually called, still survives in some parts of Europe. See the plan of Hitchin Manor, page 435.

non-arable land of the manor. He could cut a limited amount Common use of hay from the meadow. He could turn so many of the non- farm animals—cattle, geese, swine—on the waste. arable land He also enjoyed the privilege of taking so much wood from the forest for fuel and building purposes. A peasant's holding, which also included a house in the village, thus formed a complete outfit.

156. The Village and Life of the Peasants

The peasants on a manor lived close together in one or more villages. Their small, thatch-roofed, and one-roomed houses A village described would be grouped about an open space (the "green"), or on both sides of a single, narrow street. The only important buildings were the parish church, the parsonage, a mill, if a stream ran through the manor, and possibly a blacksmith's shop. The population of one of these villages often did not exceed one hundred souls.

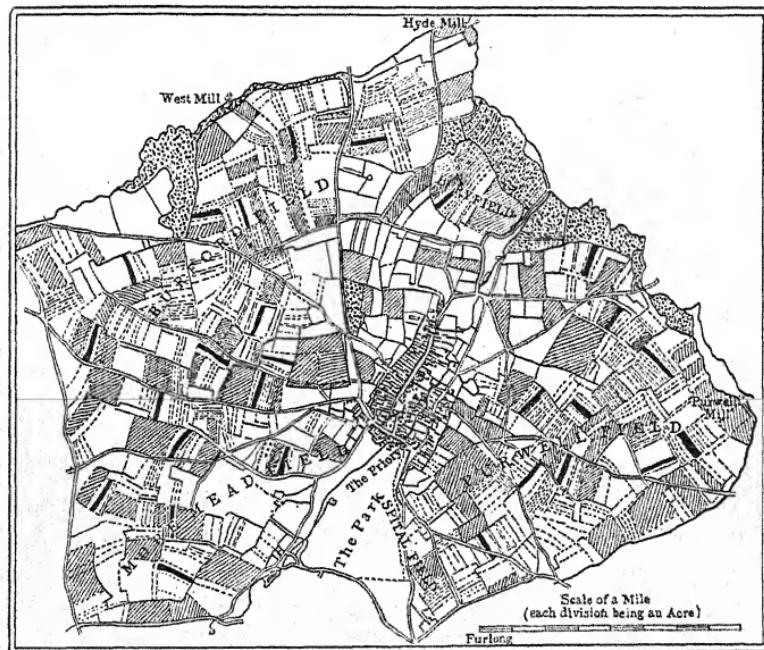
Perhaps the most striking feature of a medieval village was its self-sufficiency. The inhabitants tried to produce at home A village as self-sufficing everything they required, in order to avoid the uncertainty and expense of trade. The land gave them their food; the forest provided them with wood for houses and furniture. They made their own clothes of flax, wool, and leather. Their meal and flour were ground at the village mill, and at the village smithy their farm implements were manufactured. The chief articles which needed to be brought from some distant market were salt, used to salt down farm animals killed in autumn, iron for various tools, and millstones. Cattle, horses, and surplus grain also formed common objects of exchange between manors.

Life in a medieval village was rude and rough. The peasants labored from sunrise to sunset, ate coarse fare, lived in huts, Hard lot of the peasantry and suffered from frequent pestilences. They were often the helpless prey of the feudal nobles. If their lord happened to be a quarrelsome man, given to fighting with his neighbors, they might see their lands ravaged, their cattle driven off, their village burned, and might themselves

be slain. Even under peaceful conditions the narrow, shut-in life of the manor could not be otherwise than degrading.

Yet there is another side to the picture. If the peasants had a just and generous lord, they probably led a fairly comfortable existence. Except when crops failed, they had an abundance of food, and possibly wine or cider to drink. They shared a common life in the work of the fields, in the sports of the village green, and in the services

Alleviations
of the
peasant's lot



PLAN OF HITCHIN MANOR, HERTFORDSHIRE

Lord's demesne, diagonal lines.

Meadow and pasture lands, dotted areas.

Normal holding of a peasant, black strips.

of the parish church. They enjoyed many holidays; it has been estimated that, besides Sundays, about eight weeks in every year were free from work. Festivities at Christmas, Easter, and May Day, at the end of ploughing and the completion of harvest, relieved the monotony of the daily round of labor.¹

¹ See pages 581-582.

Perhaps these medieval peasants were not much worse off than the agricultural laborers in most countries of modern Europe.

157. Serfdom

A medieval village usually contained several classes of laborers. There might be a number of freemen, who paid a fixed rent, either in money or produce, for the use of their land. Then there might also be a few slaves in the lord's household or at work on his domain. By this time, however, slavery had about died out in western Europe. Most of the peasants were serfs.

Serfdom represented a stage between slavery and freedom. A slave belonged to his master; he was bought and sold like other chattels. A serf had a higher position, for he could not be sold apart from the land nor could his holding be taken from him. He was fixed to the soil. On the other hand a serf ranked lower than a Freeman, because he could not change his abode, nor marry outside the manor, nor bequeath his goods, without the permission of his lord.

The serf did not receive his land as a free gift; for the use of it he owed certain duties to his master. These took chiefly the form of personal services. He must labor on the lord's domain for two or three days each week, and at specially busy seasons, such as ploughing and harvesting, he must do extra work. At least half his time was usually demanded by the lord. The serf had also to make certain payments, either in money or more often in grain, honey, eggs, or other produce. When he ground the wheat or pressed the grapes which grew on his land, he must use the lord's mill, the lord's wine-press, and pay the customary charge. In theory the lord could tax his serfs as heavily and make them work as hard as he pleased, but the fear of losing his tenants doubtless in most cases prevented him from imposing too great burdens on them.

Serfdom developed during the later centuries of the Roman Empire and in the early Middle Ages. It was well established by the time of Charlemagne. Most serfs seem to have been

the descendants, or at least the successors, of Roman slaves, whose condition had gradually improved. The origin of serf class was also recruited from the ranks of serfdom freemen, who by conquest or because of the desire to gain the protection of a lord, became subject to him. Serfdom, however, was destined to be merely a transitory condition. By the close of medieval times, the serfs in most parts of western Europe had secured their freedom.¹

158. Decline of Feudalism

Feudalism had a vigorous life for about five hundred years. Taking definite form early in the ninth century, it flourished throughout the later Middle Ages, but became decadent by the opening of the fourteenth century.

Duration of
feudalism

As a system of local government, feudalism tended to pass away when the rulers in England, France, and Spain, and later in Germany and Italy, became powerful enough to put down private warfare, execute justice, and maintain order everywhere in their dominions. The kings were always anti-feudal. We shall study in a later chapter² the rise of strong governments and centralized states in western Europe.

Forces
opposed to
feudalism:
the kings

As a system of local industry, feudalism could not survive the great changes of the later Middle Ages, when reviving trade, commerce, and manufactures had begun to lead to the increase of wealth, the growth of markets, and the substitution of money payments for those in produce or services. Flourishing cities arose, as in the days of the Roman Empire, freed themselves from the control of the nobles, and became the homes of liberty and democracy. The cities, like the kings, were always anti-feudal. We shall deal with their development in a subsequent chapter.³

Forces
opposed to
feudalism:
the cities

There was still another anti-feudal force, namely, the Roman Church. It is true that many of the higher clergy were feudal lords, and that even the monasteries owned vast estates which were parceled out among tenants.

¹ See page 612.

² See chapter xxii.

³ See chapter xxiii.

Nevertheless, the Roman Church as a universal organization, including men of all ranks and classes, was necessarily opposed to feudalism, a local and an aristocratic system. The work and influence of this Church will now engage our attention.

Studies

1. Write a brief essay on feudal society, using the following words: lord; vassal; castle; keep; dungeon; chivalry; tournament; manor; and serf.
2. Explain the following terms: vassal; fief; serf; "aid"; homage; squire; investiture; and "relief."
3. Look up the origin of the words homage, castle, dungeon, and chivalry.
4. "The real heirs of Charlemagne were from the first neither the kings of France nor those of Italy or Germany; but the feudal lords." Comment on this statement.
5. Why was the feudal system not found in the Roman Empire in the East during the Middle Ages?
6. Why has feudalism been called "confusion roughly organized?"
7. Contrast feudalism as a political system with (a) the classical city-states, (b) the Roman Empire, and (c) modern national states.
8. What was the effect of feudalism on the sentiment of patriotism?
9. What are some of the advantages and disadvantages of primogeniture as the rule of inheritance?
10. Explain these phrases: "to be in hot water;" "to go through fire and water;" and "to haul over the coals."
11. Compare the oaths administered to witnesses in modern courts with medieval oaths.
12. Why was war the usual condition of feudal society?
13. Compare the "Peace of God" with the earlier "Roman Peace" (*Pax Romana*).
14. Mention some modern comforts and luxuries which were unknown in feudal castles.
15. What is the present meaning of the word "chivalrous"?
16. How did it get that meaning?
17. Contrast the ideal of a chivalry with that of monasticism.
18. Show that the serf was not a slave or a "hired man" or a tenant-farmer paying rent.

CHAPTER XIX

THE PAPACY AND THE HOLY ROMAN EMPIRE, 962-1273 A.D.¹

159. Characteristics of the Medieval Church

A PRECEDING chapter dealt with the Christian Church in the East and West during the early Middle Ages. We learned something about its organization, belief, and worship, about the rise and growth of the Papacy, ^{The Roman Church} about monasticism, and about that missionary campaign which won all Europe to Christianity. Our narrative extended to the middle of the eleventh century, when the quarrel between pope and patriarch led at length to the disruption of Christendom. We have now to consider the work and influence of the Roman Church during later centuries of the Middle Ages.

The Church at the height of its power held spiritual sway over all western Europe. Italy and Sicily, the larger part of Spain, France, Germany, Hungary, Poland, the ^{Territorial extent of the Church} British Isles, Denmark, Sweden, Norway, and Iceland yielded obedience to the pope of Rome.

Membership in the Church was not a matter of free choice. All people, except Jews, were required to belong to it. A person joined the Church by baptism, a rite usually performed in infancy, and remained in it as long as ^{The Church as universal} he lived. Every one was expected to conform, at least outwardly, to the doctrines and practices of the Church, and anyone attacking its authority was liable to punishment by the state.

The presence of one Church throughout the western world furnished a bond of union between European peoples during the age of feudalism. The Church took ^{The Church as international} no heed of political boundaries, for men of all nationalities entered the ranks of the priesthood and joined

¹ Webster, *Readings in Medieval and Modern History*, chapter x, "Monastic Life in the Twelfth Century"; chapter xi, "St. Francis and the Franciscans."

the monastic orders. Priests and monks were subjects of no country, but were "citizens of heaven," as they sometimes called themselves. Even difference of language counted for little in the Church, since Latin was the universal speech of the educated classes. One must think, then, of the Church as a great international state, in form a monarchy, presided over by the pope, and with its capital at Rome.

The Church in the Middle Ages performed a double task. On the one hand it gave the people religious instruction and ^{Two-fold} duties of the Church watched over their morals; on the other hand it played an important part in European politics and provided a means of government. Because the Church thus combined ecclesiastical and civil functions, it was quite unlike all modern churches, whether Greek, Roman, or Protestant. Both sides of its activities deserve, therefore, to be considered.

160. Church Doctrine and Worship

In medieval times every loyal member of the Church accepted without question its authority in religious matters. The "The gate of Heaven" Church taught a belief in a personal God, all-wise, all-good, all-powerful, to know whom was the highest goal of life. The avenue to this knowledge lay through faith in the revelation of God, as found in the Scriptures. Since the unaided human reason could not properly interpret the Scriptures, it was necessary for the Church, through her officers, to declare their meaning and set forth what doctrines were essential to salvation. The Church thus appeared as the sole repository of religious knowledge, as "the gate of heaven."

Salvation did not depend only on the acceptance of certain beliefs. There were also certain acts, called "sacraments," in ^{The} sacramental system which the faithful Christian must participate, if he was not to be cut off eternally from God. These acts formed channels of heavenly grace; they saved man from the consequences of his sinful nature and filled him with "the fullness of divine life." Since priests alone

could administer the sacraments,¹ the Church presented itself as the necessary mediator between God and man.

By the thirteenth century seven sacraments were generally recognized. Four of these marked critical stages in human life, from the cradle to the grave. Baptism cleansed the child from the taint of original sin and admitted him into the Christian community. Confirmation gave him full Church fellowship. Matrimony united husband and wife in holy bonds which might never be broken. Extreme Unction, the anointing with oil of one mortally ill, purified the soul and endowed it with strength to meet death.

Baptism,
Confirmation,
Matrimony,
and Extreme
Unction

Penance held an especially important place in the sacramental system. At least once a year the Christian must confess his sins to a priest. If he seemed to be truly repentant, the priest pronounced the solemn words of absolution and then required him to accept some punishment, which varied according to the nature of the offense. There was a regular code of penalties for such sins as drunkenness, avarice, perjury, murder, and heresy. Penances often consisted in fasting, reciting prayers, abstaining from one's ordinary amusements, or beating oneself with bundles of rods. A man who had sinned grievously might be ordered to engage in charitable work, to make a contribution in money for the support of the Church, or to go on a pilgrimage to a sacred shrine. The more distant and difficult a pilgrimage, the more meritorious it was, especially if it led to some very holy place, such as Rome or Jerusalem. People might also become monks in order to atone for evil-doing. This system of penitential punishment referred only to the earthly life; it was not supposed to cleanse the soul for eternity.

The sacrament of the Holy Eucharist, generally known as the Mass, formed the central feature of worship. It was more than a common meal in commemoration of the Last Supper of Christ with the Apostles. It was a

Penance

Holy
Eucharist

¹ In case of necessity baptism might be performed by any lay person of adult years and sound mind.

solemn ceremony, by which the Christian believed himself to receive the body and blood of Christ, under the form of bread and wine.¹ The right of the priest to withhold the Eucharist from any person, for good cause, gave the Church great power, because the failure to partake of this sacrament imperiled one's chances of future salvation. It was also supposed that the benefits of the ceremony in purifying from sin might be enjoyed

by the dead in Purgatory; hence masses were often said for the repose of their souls.

The seventh and last sacrament, that of Ordination, or "Holy Orders,"

admitted persons to the priesthood. According to the view of the Church the rite had been instituted by Christ, when He chose the Apostles and sent them forth to preach the Gospel. From the Apostles, who ordained their successors, the clergy in all later times received their exalted authority.² Ordina-



PILGRIMS TO CANTERBURY

From a medieval manuscript

Canterbury with its cathedral appears in the background. The shrine of Thomas Becket, archbishop of Canterbury, formed a celebrated resort for medieval pilgrims. The archbishop had been murdered in the church (1180 A.D.), if not at the instigation, at any rate without the opposition of King Henry II, whose policies he opposed. Becket, who was regarded as a martyr, soon received canonization. Miracles were said to be worked at his grave and at the well in which his bloody garments had been washed. He remained the most popular saint in England until the Protestant Reformation in the sixteenth century, when his shrine was destroyed.

ordination conferred spiritual power and set such an indelible mark on the character that one who had been ordained could never become a simple layman again.

¹ This doctrine is known as transubstantiation. In the Roman Church, as has been noted (page 363), wine is not administered to the laity.

² Hence the term "Apostolical Succession."

The Church did not rely solely on the sacramental system as a means to salvation. It was believed that holy persons, called saints,¹ who had died and gone to Heaven, offered ~~Reverence~~ to God their prayers for men. Hence the practice ~~for saints~~ arose of invoking the aid of the saints in all the concerns of life. The earliest saints were Christian martyrs,² who had sealed their faith with their blood. In course of time many other persons, renowned for pious deeds, were exalted to sainthood. The making of a new saint, after a rigid inquiry into the merits of the person whom it is proposed to honor, is now a privilege reserved to the pope.

High above all the saints stood the Virgin Mary, the Mother of God. Devotion to her as the "Queen of Heaven" increased rapidly in the Church after the time of Gregory the Great. The popularity of her cult owed not ~~the Virgin~~ a little to the influence of chivalry,³ for the knight, who vowed to cherish womanhood, saw in the Virgin the ideal woman. Everywhere churches arose in her honor, and no cathedral or abbey lacked a chapel dedicated to Our Lady.

The growing reverence for saints led to an increased interest in relics. These included the bones of a saint and shreds of his garments, besides such objects as the wood or nails ~~Relics~~ of the cross on which Christ suffered. Relics were not simply mementos; they were supposed to possess miraculous power which passed into them through contact with holy persons. This belief explains the use of relics to heal diseases, to ward off danger, and, in general, to bring good fortune. An oath taken upon relics was especially sacred.⁴ Every church building contained a collection of relics, sometimes amounting to thousands in number, and even private persons often owned them.

The Church also taught a belief in Purgatory as a state or place of probation.⁵ Here dwelt the souls of those who were

¹ Latin *sanc tus*, "holy."

² See page 234.

³ See page 431.

⁴ See pages 407, 418.

⁵ The belief in Purgatory is not held by Protestants or by members of the Greek Church.

guilty of no mortal sins which would condemn them to Hell, but yet were burdened with imperfections which Purgatory prevented them from entering Heaven. Such imperfections, it was held, might be removed by the prayers of the living, and hence the practice arose of praying for the dead.

161. Church Jurisdiction

The Church had regular courts and a special system of law¹ for the trial of offenders against its regulations. Many cases, which to-day would be decided according to the civil or criminal law of the state, in the Middle Ages came before the ecclesiastical courts. Since marriage was considered a sacrament, the Church took upon itself to decide what marriages were lawful. It forbade the union of first cousins, of second cousins, and of godparents and godchildren. It refused to sanction divorce, for whatever cause, if both parties at the time of marriage had been baptized Christians. The Church dealt with inheritance under wills, for a man could not make a legal will until he had confessed, and confession formed part of the sacrament of Penance. All contracts made binding by oaths came under Church jurisdiction, because an oath was an appeal to God.² The Church tried those who were charged with any sin against religion, including heresy, blasphemy, the taking of interest (usury), and the practice of witchcraft. Widows, orphans, and the families of pilgrims or crusaders also enjoyed the special protection of Church courts.

The Church claimed the privilege of judging all cases which involved clergymen. No layman, it was declared, ought to interfere with one who, by the sacrament of Ordination, had been dedicated to God. This demand of the Church to try its own officers, according to its own mild and intelligent laws, seems not unreasonable, when we remember how rude were the methods of feudal justice. But "benefit of clergy," as the privilege was called, might be

¹ The so-called "canon law." See page 568.

² See page 420.

abused. Many persons who had no intention of acting as priests or monks became clergymen, in order to shield themselves behind the Church in case their misdeeds were exposed.

An interesting illustration of the power of the Church is afforded by the right of "sanctuary." Any lawbreaker who fled to a church building enjoyed, for a limited time, the privilege of safe refuge. It was considered a sin against God to drag even the most wicked criminal from the altar. The most that could be done was to deny the refugee food, so that he might come forth voluntarily. This privilege of seeking sanctuary was not without social usefulness, for it gave time for angry passions to cool, thus permitting an investigation of the charges against an offender.

Disobedience to the regulations of the Church might be followed by excommunication. It was a punishment which cut off the offender from all Christian fellowship. He could not attend religious services nor enjoy the sacraments so necessary to salvation. If he died excommunicate, his body could not be buried in consecrated ground. By the law of the state he lost all civil rights and forfeited all his property. No one might speak to him, feed him, or shelter him. This terrible penalty, it is well to point out, was usually imposed only after the sinner had received a fair trial and had spurned all entreaties to repent.¹

The interdict, another form of punishment, was directed against a particular locality, for the fault of some of the inhabitants who could not be reached directly. In time of interdict the priests closed the churches and neither married the living nor buried the dead. Of the sacraments only Baptism, Confirmation, and Penance were permitted. All the inhabitants of the afflicted district were ordered to fast, as in Lent, and to let their hair grow long in sign of mourning. The interdict also stopped the wheels of government, for courts of justice were shut, wills could not be made, and public officials were forbidden to perform their duties. In some cases the Church went so far as to lay an interdict upon

¹ For two instances of the use of excommunication see pages 459 and 461.

an entire kingdom, whose ruler had refused to obey her mandate.¹ The interdict has now passed out of use, but excommunication still retains its place among the spiritual weapons of the Church.

162. The Secular Clergy

Some one has said that in the Middle Ages there were just three classes of society: the nobles who fought; the peasants who worked; and the clergy who prayed. The latter class was divided into the secular² clergy, including deacons, priests, and bishops, who lived active lives in the world, and the regular³ clergy, or monks, who passed their days in seclusion behind monastery walls.

It has been already pointed out how early both secular and regular clergy came to be distinguished from the laity by abstention from money-making activities, differences in dress, and the obligation of celibacy.⁴ Being unmarried, the clergy had no family cares; being free from the necessity of earning their own living, they could devote all their time and energy to the service of the Church. The sacrament of Ordination, which was believed to endow the clergy with divine power, also helped to strengthen their influence. They appeared as a distinct order, in whose charge was the care of souls and in whose hands were the keys of heaven.

An account of the secular clergy naturally begins with the parish priest, who had charge of a parish, the smallest division of Christendom. No one could act as a priest without the approval of the bishop, but the nobleman who supported the parish had the privilege of nominating candidates for the position. The priest derived his income from lands belonging to the parish, from tithes,⁵ and from voluntary contributions, but as a rule he received little more

¹ For two instances of this sort see page 461.

² Latin *sæculum*, used in the sense of "the world."

³ Latin *regula*, a "rule," referring to the rule or constitution of a monastic order.

⁴ See page 343.

⁵ The tithe was a tenth part of the yearly income from land, stock, and personal industry.

than a bare living. The parish priest was the only Church officer who came continually into touch with the common people. He baptized, married, and buried his parishioners. For them he celebrated Mass at least once a week, heard confessions, and granted absolution. He watched over all their deeds on earth and prepared them for the life to come. And if he preached little, he seldom failed to set in his own person an example of right living.

The church, with its spire which could be seen afar off and its bells which called the faithful to worship, formed the social center of the parish.

Here on Sun-
days and holy
days the people assem-

bled for the morning and evening services. During the interval between religious exercises they often enjoyed games and other amusements in the adjoining churchyard. As a place of public gathering the parish church held an important place in the life of the Middle Ages.

A group of parishes formed a diocese, over which a bishop presided. It was his business to look after the property belonging to the diocese, to hold the ecclesiastical courts, to visit the clergy, and to see that they did their duty. The bishop alone could administer the sacraments of Confirmation and Ordination. He also performed the ceremonies at the consecration of a new church edifice or shrine. Since the Church held vast estates on feudal tenure, the bishop was usually a territorial lord, owning a vassal's obligations to the king or to some powerful noble for his land and himself



A BISHOP ORDAINING A PRIEST

From an English manuscript of the twelfth century. The bishop wears a miter and holds in his left hand the pastoral staff, or crosier. His right hand is extended in blessing over the priest's head.

Bishops

ruling over vassals in different parts of the country. As symbols of his power and dignity the bishop wore on his head the miter and carried the pastoral staff, or crosier.¹

Above the bishop in rank stood the archbishop. In England, for example, there were two archbishops, one residing at York and the other at Canterbury. The latter, as "primate of all England," was the highest ecclesiastical dignitary in the land. An archbishop's distinctive vestment consisted of the *pallium*, a narrow band of white wool, worn around the neck. The pope alone could confer the right to wear the *pallium*.

The church which contained the official seat or throne² of a bishop or archbishop was called a cathedral. It was ordinarily the largest and most magnificent church in the diocese.³

163. The Regular Clergy

The regular clergy, or monks, during the early Middle Ages belonged to the Benedictine order. By the tenth century, however, St. Benedict's Rule had lost much of its force. As the monasteries increased in wealth through gifts of land and goods, they sometimes became centers of idleness, luxury, and corruption. The monks forgot their vows of poverty; and, instead of themselves laboring as farmers, craftsmen, and students, they employed laymen to work for them. At the same time powerful feudal lords frequently obtained control of the monastic estates by appointing as abbots their children or their retainers. Grave danger existed that the monasteries would pass out of Church control and decline into mere fiefs ruled by worldly men.

A great revival of monasticism began in 910 A.D., with the foundation of the monastery of Cluny in eastern France. The monks of Cluny led lives of the utmost self-denial and followed the Benedictine Rule in all its strictness. Their enthusiasm and devotion were contagious; before

¹ See the illustration, page 447.

² Latin *cathedra*.

³ For the architecture of a medieval cathedral see pages 562-565.

long Cluny became a center from which a reformatory movement spread over France and then over all western Europe. By the middle of the twelfth century more than three hundred monasteries looked to Cluny for inspiration and guidance.

Each of the earlier Benedictine monasteries had been an isolated community, independent and self-governing. Consequently, when discipline grew lax or when the abbot proved to be an incapable ruler, it was difficult to correct the evils which arose. In the Cluniac system, however, all the monasteries formed parts of one organization, the "Congregation of Cluny." The abbot of Cluny appointed their "priors," or heads, and required every monk to pass several years of his monastic life at Cluny itself. This monarchical arrangement helps to explain why for two hundred years the abbot of Cluny was, next to the pope, the most important churchman in western Europe.

Other monastic orders arose in the eleventh and twelfth centuries. Of these, the most important was the Cistercian, founded in 1098 A.D. at Citeaux, not far from Cluny. The keynote of Cistercian life was the return to a literal obedience of St. Benedict's Rule. Hence the members of the order lived in the utmost simplicity, cooking their own meager repasts and wearing coarse woolen garments woven from the fleeces of their own sheep. The Cistercians especially emphasized the need for manual labor. They were the best farmers and cattle breeders of the Middle Ages. Western Europe owes even more to them than to the Benedictines for their work as pioneers in the wilderness. "The Cistercians," declared a medieval writer, "are a model to all monks, a mirror for the diligent, a spur to the indolent."

The whole spirit of medieval monasticism found expression in St. Bernard, a Burgundian of noble birth. While still a young man he resolved to leave the world and seek the repose of the monastic life. He entered Citeaux, carrying with him thirty companions. Mothers are said to have hid their sons from him, and wives their husbands, lest they should be converted to monasticism.

The "Congregation of Cluny"

The
Cistercian
order

St. Bernard,
1090-1153
A.D.

by his persuasive words. After a few years at Citeaux St. Bernard established the monastery of Clairvaux, over which he ruled as abbot till his death. His ascetic life, piety, eloquence, and ability as an executive soon brought him into prominence. People visited Clairvaux from far and near to listen to his preaching and to receive his counsels. The monastery flourished under his direction and became the parent of no less than sixty-five Cistercian houses which were planted in the wilderness. St. Bernard's activities widened, till he came to be the most influential man in western Christendom. It was St. Bernard who acted as an adviser of the popes, at one time deciding between two rival candidates for the Papacy, who combated most vigorously the heresies of the day, and who by his fiery appeals set in motion one of the crusades.¹ The charm of his character is revealed to us in his sermons and letters, while some of the Latin hymns commonly attributed to him are still sung in many churches, both Roman Catholic and Protestant.

164. The Friars

The history of Christian monasticism exhibits an ever-widening social outlook. The early hermits² had devoted themselves, Coming of the friars as they believed, to the service of God by retiring to the desert for prayer, meditation, and bodily mortification. St. Benedict's wise Rule, as followed by the medieval monastic orders, marked a change for the better. It did away with extreme forms of self-denial, brought the monks together in a common house, and required them to engage in daily manual labor. Yet even the Benedictine system had its limitations. The monks lived apart from the world and sought chiefly the salvation of their own souls. A new conception of the monastic life arose early in the thirteenth century, with the coming of the friars.³ The aim of the friars was social service. They lived active lives in the world and devoted themselves entirely to the salvation of others. The foundation of the orders of friars was the work of two men, St. Francis in Italy and St. Dominic in Spain.

¹ See page 474.

² See page 352.

³ Latin *frater*, "brother."

Twenty-eight years after the death of St. Bernard, St. Francis was born at Assisi. As the son of a rich and prominent merchant St. Francis had before him the prospect of a fine career in the world. But he put away all thoughts of fame and wealth, deserted his gay companions, and, choosing "Lady Poverty" as his bride, started out to minister to lepers and social outcasts. One day, while attending Mass, the call came to him to preach the Gospel, as Christ had preached it, among the poor and lowly. The man's earnestness and charm of manner soon drew about him devoted followers. After some years St. Francis went to Rome and obtained Pope Innocent III's sanction of his work. The Franciscan order spread so rapidly that even in the founder's lifetime there were several thousand members in Italy and other European countries.

St. Francis is one of the most attractive figures in all history. Perhaps no other man has ever tried so seriously to imitate in his own life the life of Christ. St. Francis went about doing good. He resembled, in some respects, the social workers and revivalist preachers of to-day. In other respects he was a true child of the Middle Ages. An ascetic, he fasted, wore a hair-cloth shirt, mixed ashes

St. Francis,
1181 (?)–1226
A.D.



ST. FRANCIS BLESSING THE BIRDS
From a painting by the Italian artist Giotto.

with his food to make it disagreeable, wept daily, so that his eyesight was nearly destroyed, and every night flogged himself with iron chains. A mystic, he lived so close to God and nature that he could include within the bonds of his love not only men and women, but also animals, trees, and flowers. He preached a sermon to the birds and once wrote a hymn to praise God for his "brothers," sun, wind, and fire, and for his "sisters," moon, water, and earth. When told that he had but a short time to live, he exclaimed, "Welcome, Sister Death!" He died at the age of forty-five, worn out by his exertions and self-denial. Two years later the pope made him a saint.

St. Dominic, unlike St. Francis, was a clergyman and a student of theology. After being ordained he went to southern

St. Dominic, 1170-1221 A.D. France and labored there for ten years among a heretical sect known as the Albigenses. The

order of Dominicans grew out of the little band of volunteers who assisted him in the mission. St. Dominic sent his followers — at first only sixteen in number — out into the world to combat heresy. They met with great success, and at the founder's death the Dominicans had as many as sixty friaries in various European cities.

The Franciscans and Dominicans resembled each other in many ways. They were "itinerant," going on foot from place

Characteristics of the friars to place, and wearing coarse robes tied round the waist with a rope. They were "mendicants,"¹ who possessed no property but lived on the alms of the charitable. They were also preachers, who spoke to the people, not in Latin, but in the common language of each country which they visited. The Franciscans worked especially in the "slums" of the cities; the Dominicans addressed themselves rather to educated people and the upper classes. As time went on, both orders relaxed the rule of poverty and became very wealthy. They still survive, scattered all over the world and employed in teaching and missionary activity.²

¹ Latin *mendicare*, "to beg."

² In England the Franciscans, from the color of their robes, were called Gray Friars, the Dominicans, Black Friars.

The friars by their preaching and ministrations did a great deal to call forth a religious revival in Europe during the thirteenth century. In particular they helped to strengthen the papal authority. Both orders received the sanction of the pope; both enjoyed many privileges at his hands; and both looked to him for direction. The pope employed them to raise money, to preach crusades, and to impose excommunications and interdicts. The Franciscans and Dominicans formed, in fact, the agents of the Papacy.

The friars
and the
Papacy

165. Power of the Papacy

The name "pope"¹ seems at first to have been applied to all priests as a title of respect and affection. The Greek Church still continues this use of the word. In the West it gradually came to be reserved to the bishop of Rome as his official title. The pope was addressed in speaking as "Your Holiness." His exalted position was further indicated by the tiara, or headdress with triple crowns, worn by him in processions.² He went to solemn ceremonies sitting in a chair supported on the shoulders of his guard. He gave audience from an elevated throne, and all who approached him kissed his feet in reverence. As "Christ's Vicar" he claimed to be the representative on earth of the Almighty.

The pope's
exalted
position

The pope was the supreme lawgiver of the Church. His decrees might not be set aside by any other person. He made new laws in the form of "bulls"³ and by his "dispensations" could in particular cases set aside old laws, such as those forbidding cousins to marry or monks to obtain release from their vows. The pope was also the supreme judge of the Church, for all appeals from the lower ecclesiastical courts came before him for decision. Finally, the pope was the supreme administrator of the Church. He confirmed the election of bishops, deposed them, when necessary, or transferred them from one diocese to another. No

The pope as
the head of
western
Christendom

¹ Latin *papa*, "father."

² See the illustration, page 348.

³ So called from the lead seal (Latin *bulla*) attached to papal documents.

archbishop might perform the functions of his office until he had received the *pallium* from the pope's hands. The pope also exercised control over the monastic orders and called general councils of the Church.

The authority of the pope was commonly exercised by the "legates,"¹ whom he sent out as his representatives at the various European courts. These officers kept the pope legates in close touch with the condition of the Church in every part of western Europe. A similar function is performed in modern times by the papal ambassadors known as "nuncios."

For assistance in government the pope made use of the cardinals,² who formed a board, or "college." At first they were chosen only from the clergy of Rome and the vicinity, but in course of time the pope opened the cardinalate to prominent churchmen in all countries. The number of cardinals is now fixed at seventy, but the college is never full, and there are always ten or more "vacant hats," as the saying goes. The cardinals, in the eleventh century, received the right of choosing a new pope. A cardinal ranks above all other church officers. His dignity is indicated by the red hat and scarlet robe which he wears and by the title of "Eminence" applied to him.

To support the business of the Papacy and to maintain the splendor of the papal court required a large annual income.

Income of the Papacy This came partly from the States of the Church in Italy, partly from the gifts of the faithful, and partly from the payments made by abbots, bishops, and archbishops when the pope confirmed their election to office. Still another source of revenue consisted of "Peter's Pence," a tax of a penny on each hearth. It was collected every year in England and in some Continental countries until the Reformation. The modern "Peter's Pence" is a voluntary contribution made by Roman Catholics in all countries.

The Eternal City, from which in ancient times the known world had been ruled, formed in the Middle Ages the capital

¹ Latin *legatus*, "deputy."

² Latin *cardinalis*, "principal."

of the Papacy. Hither every year came tens of thousands of pilgrims to worship at the shrine of the Prince ^{The capital} of the Apostles. Few traces now remain of the ^{of the Papacy} medieval city. Old St. Peter's Church, where Charlemagne was crowned emperor,¹ gave way in the sixteenth century to the world-famous structure that now occupies its site.² The Lateran Palace, which for more than a thousand years served as the residence of the popes, has also disappeared, its place being taken by a new and smaller building. The popes now live in the splendid palace of the Vatican, adjoining St. Peter's.

The powers exercised by the popes during the later Middle Ages were not secured without a struggle. As a matter of fact the concentration of authority in papal hands ^{The Papacy} was a gradual development covering several hundred years. The pope reached his exalted position ^{and the Empire} only after a long contest with the Holy Roman Emperor. This contest forms one of the most noteworthy episodes in medieval history.

166. Popes and Emperors, 962-1122 A.D.

One might suppose that there could be no interference between pope and emperor, since they seemed to have separate spheres of action. It was said that God had made the pope, as the successor of St. Peter, supreme in spiritual matters and the emperor, as heir of the Roman Cæsars, supreme in temporal matters. The former ruled men's souls, the latter, men's bodies. The two sovereigns thus divided on equal terms the government of the world.

The difficulty with this theory was that it did not work. No one could decide in advance where the authority ^{Their relations in practice} of the pope ended and where that of the emperor began. When the pope claimed certain powers which were also claimed by the emperor, a conflict between the two rulers became inevitable.

¹ See page 311.

² See the plate facing page 591.

In 962 A.D. Otto the Great, as we have learned,¹ restored imperial rule in the West, thus founding what in later centuries came to be known as the Holy Roman Empire.

Otto the Great and the Papacy Otto as emperor possessed the rights of making the city of Rome the imperial capital, of approving the election of the pope, and, in general, of exerting much



THE SPIRITUAL AND THE TEMPORAL POWER

A tenth-century mosaic in the church of St. John, Rome. It represents Christ giving to St. Peter the keys of heaven, and to Constantine the banner symbolic of earthly dominion.

The Papacy and Otto's successors
eddly interfered in elections to the Papacy. One strong ruler, Henry III (1039-1056 A.D.), has been called the "pope-maker." Early in his reign he set aside three rival claimants to the Papacy, creating a German bishop pope, and on three subsequent occasions filled the papal throne by fresh appointments. It was clear that if this situation continued much longer the Papacy would become simply an imperial office; it would be merged in the Empire.

influence in papal affairs. All these rights had been exercised by Charlemagne. But Otto did what Charlemagne had never done when he deposed a pope who proved disobedient to his wishes and on his own authority appointed a successor. At the same time Otto exacted from the people of Rome an oath that they would never recognize any pope to whose election the emperor had not consented.

The emperors who followed Otto repeat-

¹ See page 317.

The death of Henry III, which left the Empire in weak hands, gave the Papacy a chance to escape the control of the secular power. In 1059 A.D. a church council held at the Lateran Palace decreed that henceforth the right of choosing the supreme pontiff should belong exclusively to the cardinals, who represented the clergy of Rome. This arrangement has tended to prevent any interference with the election of popes, either by the Roman people or by foreign sovereigns.

Papal election by the cardinals

Now that the Papacy had become independent, it began to deal with a grave problem which affected the Church at large. According to ecclesiastical rule bishops ought to be chosen by the clergy of their diocese and abbots by their monks. With the growth of feudalism, however, many of these high dignitaries had become vassals, holding their lands as fiefs of princes, kings, and emperors, and owing the usual feudal dues. Their lords expected them to perform the ceremony of homage,¹ before "investing" them with the lands attached to the bishopric or monastery. One can readily see that in practice the lords really chose the bishops and abbots, since they could always refuse to "invest" those who were displeasing to them.

To the reformers in the Church lay investiture appeared intolerable. How could the Church keep itself unspotted from the world when its highest officers were chosen by laymen and were compelled to perform unpriestly duties? In the act of investiture the reformers also saw the sin of simony² — the sale of sacred powers — because there was such a temptation before the candidate for a bishopric or abbacy to buy the position with promises or with money.

Lay investiture from the Church standpoint

The lords, on the other hand, believed that as long as bishops and abbots held vast estates on feudal tenure they should continue to perform the obligations of vassalage. To forbid lay

¹ See page 418.

² A name derived from Simon Magus, who offered money to the Apostle Peter for the power to confer the Holy Spirit. See *Acts*, viii, 18-20.

Lay investiture as viewed by the secular authority investiture was to deprive the lords of all control over Church dignitaries. The real difficulty of the situation existed, of course, in the fact that the bishops and abbots were both spiritual officers and temporal rulers, were servants of both the Church and the State. They found it very difficult to serve two masters.

In 1073 A.D. there came to the throne of St. Peter one of the most remarkable of the popes. This was Hildebrand, who,

Pontificate of Gregory VII, 1073-1085 A.D. on becoming pope, took the name of Gregory VII. Of obscure Italian birth, he received his education in a Benedictine monastery at Rome and rose

rapidly to a position of great influence in papal affairs. He is described as a small man, ungainly in appearance and with a weak voice, but energetic, forceful, and of imperious will.

Gregory's aims Gregory devoted all his talents to the advancement of the Papacy. A contemporary document,¹ which may have been of Gregory's own composition and at any rate expresses his ideas, contains the following statements: "The Roman pontiff alone is properly called universal. He alone may depose bishops and restore them to office. He is the only person whose feet are kissed by all princes. He may depose emperors. He may be judged by no one. He may absolve from their allegiance the subjects of the wicked. The Roman Church never has erred, and never can err, as the Scriptures testify." Gregory did not originate these doctrines, but he was the first pope who ventured to make a practical application of them.

Two years after Gregory became pope he issued a decree against lay investiture. It declared that no emperor, king, duke,

Decree against lay investiture, 1075 A.D. marquis, count, or any other lay person should presume to grant investiture, under pain of excommunication. This decree was a general one,

applying to all states of western Europe, but circumstances were such that it mainly affected Germany.

¹ The so-called *Dictatus papæ*.

Henry IV, the ruler of Germany at this time, did not refuse the papal challenge. He wrote a famous letter to Gregory, calling him "no pope but false monk," telling him Christ had never called him to the priesthood, and bidding him "come down," "come down" from St. Peter's throne. Gregory, in reply, deposed Henry as emperor, excommunicated him, and freed his subjects from their allegiance.

This severe sentence made a profound impression in Germany. Henry's Canossa, adherents fell 1077 A.D. away, and it seemed probable that the German nobles would elect another ruler in his stead. Henry then decided on abject submission. He hastened across the Alps and found the pope at the castle of Canossa, on the northern slopes of the Apennines. It was January, and the snow lay deep on the ground. For three days the emperor stood shivering outside the castle gate, barefoot and clad in a coarse woolen shirt, the garb of a penitent. At last, upon the entreaties of the Countess Matilda of Tuscany, Gregory admitted Henry and granted absolution. It was a strange and moving spectacle, one which well expressed the tremendous power which the Church in the Middle Ages exercised over the minds of men.

The dramatic scene at Canossa did not end the investiture conflict. It dragged on for half a century, being continued after Gregory's death by the popes who succeeded him. At last in 1122 A.D. the opposing

Henry IV
and
Gregory VII



HENRY IV, COUNTESS MATILDA,
AND GREGORY VII

From a manuscript of the twelfth century,
now in the Vatican Library at Rome.

Concordat of
Worms, 1122
A.D.

parties agreed to what is known as the Concordat of Worms, from the old German city where it was signed.

The concordat drew a distinction between spiritual and lay investiture. The emperor renounced investiture by the ring and crosier — the emblems of spiritual authority — and permitted bishops and abbots to be elected by the clergy and confirmed in office by the pope. On the other hand the pope recognized the emperor's right to be present at all elections and to invest bishops and abbots by the scepter for whatever lands they held within his domains. This reasonable compromise worked well for a time. But it was a truce, not a peace. It did not settle the more fundamental issue, whether the Papacy or the Holy Roman Empire should be supreme.

167. Popes and Emperors, 1122-1273 A.D.

Thirty years after the signing of the Concordat of Worms the emperor Frederick I, called Barbarossa from his red beard,

**Frederick I,
emperor,
1152-1190
A.D.** succeeded to the throne. Frederick, the second of the Hohenstaufen dynasty,¹ was capable, imaginative, and ambitious. He took Charlemagne and Otto the Great as his models and aspired like them to rule Christian Europe and the Church. His reign is the story of many attempts, ending at length in failure, to unite all Italy into a single state under German sway.

Frederick's Italian policy brought him at once into conflict with two powerful enemies. The popes, who feared that his success would imperil the independence of the Papacy, opposed him at every step. The great cities of northern Italy, which were also threatened by Frederick's soaring schemes, united in the Lombard League to defend their freedom. The popes gave the league their support, and in 1176 A.D. Frederick was badly beaten at the battle of Legnano. The haughty emperor confessed himself conquered,

¹ The name of this German family comes from that of their castle in southwestern Swabia.

and sought reconciliation with the pope, Alexander III. In the presence of a vast throng assembled before St. Mark's Cathedral in Venice, Frederick knelt before the pope and humbly kissed his feet. Just a century had passed since the humiliation of Henry IV at Canossa.

The Papacy reached the height of its power under Innocent III. The eighteen years of his pontificate were one long effort, for the most part successful, to make the pope the arbiter of Europe. Innocent announced the claims of the Papacy in the most uncompromising manner. "As the moon," he declared, "receives its light from the sun, and is inferior to the sun, so do kings receive all their glory and dignity from the Holy See." This meant, according to Innocent, that the pope has the right to interfere in all secular matters and in the quarrels of rulers. "God," he continued, "has set the Prince of the Apostles over kings and kingdoms, with a mission to tear up, plant, destroy, scatter, and rebuild."

Pontificate of
Innocent III,
1198-1216
A.D.

That Innocent's claims were not idle boasts is shown by what he accomplished. When Philip Augustus, king of France, divorced his wife and made another marriage, Innocent and King Philip of France declared the divorce void and ordered him to take back his discarded queen. Philip refused, and Innocent, through his legate, put France under an interdict. From that hour all religious rites ceased. The church doors were barred; the church bells were silent, the sick died unshriven, the dead lay unburied. Philip, deserted by his retainers, was compelled to submit.

On another occasion Innocent ordered John, the English king, to accept as archbishop of Canterbury a man of his own choosing. When John declared that he would never allow the pope's appointee to set foot on English soil, Innocent replied by excommunicating him and laying his kingdom under an interdict. John also had to yield and went so far as to surrender England and Ireland to the pope, receiving them back again as fiefs, for which he promised to pay a yearly rent. This tribute

Innocent and
King John of
England

money was actually paid, though irregularly, for about a century and a half.

Innocent further exhibited his power by elevating to the imperial throne Frederick II, grandson of Frederick Barbarossa.

Frederick II, emperor, 1212-1250 A.D. The young man, after Innocent's death, proved to be a most determined opponent of the Papacy. He passed much of his long reign in Italy, warring vainly against the popes and the Lombard cities.

Frederick died in 1250 A.D., and with him the Holy Roman Empire really ceased to exist.¹ None of the succeeding holders of the imperial title exercised any authority outside of Germany.

The death of Frederick II's son in 1254 A.D. ended the Hohenstaufen dynasty. There now ensued what is called the Inter-

The Inter-regnum, 1254-1273 A.D. regnum, a period of nineteen years, during which Germany was without a ruler. At length the pope sent word to the German electors that if they did not choose an emperor, he would himself do so. The electors then chose Rudolf of Hapsburg² (1273 A.D.). Rudolf gained papal support by resigning all claims on Italy, but recompensed himself through the conquest of Austria.³ Ever since this time the Hapsburg dynasty has filled the Austrian throne.

The conflict between popes and emperors was now ended. Its results were momentous. Germany, so long neglected by its rightful rulers, who pursued the will-o'-the-wisp in Italy, broke up into a mass of duchies, counties, archbishoprics, and free cities. The map of the country at this time shows how numerous were these small feudal states. They did not combine into a strong government till the nineteenth century.⁴ Italy likewise remained disunited and lacked even a common monarch. The real victor

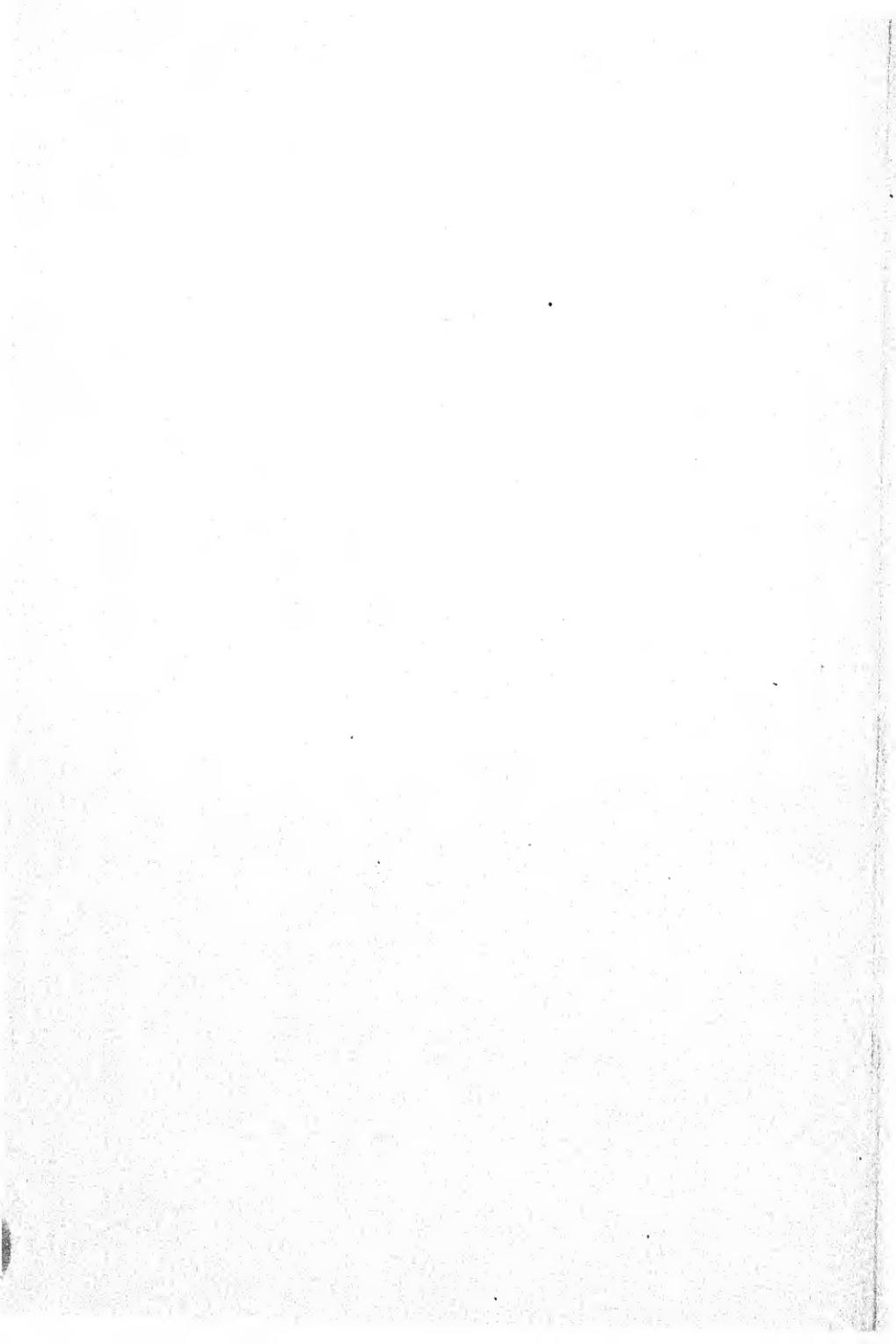
¹ It survived in name until 1806 A.D., when the Austrian ruler, Francis II, laid down the imperial crown and the venerable title of "Holy Roman Emperor."

² Hapsburg was the name of a castle in northern Switzerland.

³ See page 522.

⁴ The modern German Empire dates from 1871 A.D.





was the Papacy, which had crushed the Empire and had prevented the union of Italy and Germany.

168. Significance of the Medieval Church

Medieval society, we have now learned, owed much to the Church, both as a teacher of religion and morals and as an agency of government. It remains to ask what ^{The Church} was the attitude of the Church toward the great ^{and warfare} social problems of the Middle Ages. In regard to warfare, the prevalence of which formed one of the worst evils of the time, the Church, in general, cast its influence on the side of peace. It deserves credit for establishing the Peace and the Truce of God and for many efforts to heal strife between princes and nobles. Yet, as will be shown, the Church did not carry the advocacy of peace so far as to condemn warfare against heretics and infidels. Christians believed that it was a religious duty to exterminate these enemies of God.

The Church was distinguished for charitable work. The clergy received large sums for distribution to the needy. From the doors of the monasteries, the poor, the sick, ^{The Church} and the infirm of every sort were never turned ^{and charity} away. Medieval charity, however, was very often injudicious. The problem of removing the causes of poverty seems never to have been raised; and the indiscriminate giving multiplied, rather than reduced, the number of beggars.

Neither slavery nor serfdom, into which slavery gradually passed,¹ was ever pronounced unlawful by pope or Church council. The Church condemned slavery only when it was the servitude of a Christian in bondage to a Jew or an infidel. Abbots, bishops, and popes possessed slaves and serfs. The serfs of some wealthy monasteries were counted by thousands. The Church, however, encouraged the freeing of bondmen as a meritorious act and always preached the duty of kindness and forbearance toward them.

The Church also helped to promote the cause of human

¹ See pages 436-437.

freedom by insisting on the natural equality of all men in the sight of God. "The Creator," wrote one of the popes, "distributes his gifts without regard to social classes. In his eyes there are neither nobles nor serfs." It was not necessary to be of noble birth to become a bishop, a cardinal, or a pope. Even serfs succeeded to the chair of St. Peter. Naturally enough, the Church attracted the keenest minds of the age, a fact which largely explains the influence exerted by the clergy.

The influence of the clergy in medieval Europe was also due to the fact that they were almost the only persons of education.

The clergy as the only educated class Few except churchmen were able to read or write. So generally was this the case that an offender could prove himself a clergyman, thus securing "benefit of clergy,"¹ if he showed his ability to read a single line. It is interesting, also, to note that the word "clerk," which comes from the Latin *clericus*, was originally limited to churchmen, since they alone could keep accounts, write letters, and perform other secretarial duties.

Importance of the clergy It is clear that priests and monks had much importance quite aside from their religious duties. They controlled the schools, wrote the books, framed the laws, and, in general, acted as leaders and molders of public opinion. A most conspicuous instance of the authority wielded by them is seen in the crusades. These holy wars of Christendom against Islam must now be considered.

Studies

1. Explain the following terms: abbot; prior; archbishop; parish; diocese; regular clergy; secular clergy; friar; excommunication; simony; interdict; sacrament; "benefit of clergy"; right of "sanctuary"; crosier; miter; tiara; papal indulgence; bull; dispensation; tithes; and "Peter's Pence."
2. Mention some respects in which the Roman Church in the Middle Ages differed from any religious society of the present day.
3. "Medieval Europe was a camp with a church in the background." Comment on this statement.
4. Explain the statement that "the Church, throughout the Middle Ages, was a government as well as an ecclesiastical organization."
5. Distinguish between the *faith* of the Church, the *organization* of the Church, and the Church as a *force* in history.
6. How did the belief in Purgatory strengthen the hold of the Church upon men's minds?
7. Name several

¹ See page 444.

historic characters who have been made saints. 8. Why has the Roman Church always refused to sanction divorce? 9. Compare the social effects of excommunication with those of a modern "boycott." 10. What reasons have led the Church to insist upon celibacy of the clergy? 11. Name four famous monks and four famous monasteries. 12. Could monks enter the secular clergy and thus become parish priests and bishops? 13. Mention two famous popes who had been monks. 14. What justification was found in the New Testament (*Matthew*, x 8-10) for the organization of the orders of friars? 15. How did the Franciscans and Dominicans supplement each other's work? 16. "The monks and the friars were the militia of the Church." Comment on this statement. 17. Who is the present Pope? When and by whom was he elected? In what city does he reside? What is his residence called? 18. Why has the medieval Papacy been called the "ghost" of the Roman Empire? 19. In what sense is it true that the Holy Roman Empire was "neither holy nor Roman, nor an empire"?

CHAPTER XX

THE OCCIDENT AGAINST THE ORIENT; THE CRUSADES, 1095-1291 A.D.¹

169. Causes of the Crusades

THE series of military expeditions, undertaken by the Christians of Europe for the purpose of recovering the Holy Land from the Moslems, have received the name of crusades. In their widest aspect the crusades may be regarded as a renewal of the age-long contest between East and West, in which the struggle of Greeks and Persians and of Romans and Carthaginians formed the earlier episodes. The contest assumed a new character when Europe had become Christian and Asia Mohammedan. It was not only two contrasting types of civilization but also two rival world religions which in the eighth century faced each other under the walls of Constantinople and on the battlefield of Tours. Now, during the twelfth and thirteenth centuries, they were to meet again.

Place of the crusades in history

Seven or eight chief crusades are usually enumerated. To number them, however, obscures the fact that for nearly two hundred years Europe and Asia were engaged in almost constant warfare. Throughout this period there was a continuous movement of crusaders to and from the Moslem possessions in Asia Minor, Syria, and Egypt.

Number of the crusades

The crusades were first and foremost a spiritual enterprise. They sprang from the pilgrimages which Christians had long been accustomed to make to the scenes of Christ's life on earth. Men considered it a wonderful privilege to see the cave in which He was born, to kiss the spot where He died, and to kneel in prayer at His

Pilgrimages to the Holy Land

¹ Webster, *Readings in Medieval and Modern History*, chapter xii, "Richard the Lion-hearted and the Third Crusade"; chapter xiii, "The Fourth Crusade and the Capture of Constantinople."

tomb. The eleventh century saw an increased zeal for pilgrimages, and from this time travelers to the Holy Land were very numerous. For greater security they often joined themselves in companies and marched under arms. It needed little to transform such pilgrims into crusaders.

The Arab conquest of the Holy Land had not interrupted the stream of pilgrims, pilgrims by the Turks for the early caliphs were more tolerant of unbelievers than Christian emperors of heretics. But after the coming of the Seljuk Turks into the East, pilgrimages became more difficult and dangerous. The Turks were a ruder people than the Arabs whom they displaced, and in their fanatic zeal for Islam were not inclined to treat the Christians with consideration. Many tales floated back to Europe of the outrages committed on the pilgrims and on the sacred shrines venerated by all Christendom. Such stories, which lost nothing in the telling, aroused a storm of indignation throughout Europe and awakened the desire to rescue the Holy Land from the grasp of the "infidel."

But the crusades were not simply an expression of the simple faith of the Middle Ages. Something more than religious enthusiasm sent an unending procession of crusaders along the highways of Europe and over the trackless wastes of Asia Minor to Jerusalem. The crusades, in fact, appealed strongly to the warlike instincts of



COMBAT BETWEEN CRUSADERS AND MOSLEMS

A picture in an eleventh-century window, formerly in the church of St. Denis, near Paris.

The crusades
and the
upper classes

the feudal nobles. They saw in an expedition against the East an unequalled opportunity for acquiring fame, riches, lands, and power. The Normans were especially stirred by the prospect of adventure and plunder which the crusading movement opened up. By the end of the eleventh century they had established themselves in southern Italy and Sicily, from which they now looked across the Mediterranean for further lands to conquer.¹ Norman knights formed a very large element in several of the crusaders' armies.

The crusades also attracted the lower classes. So great was the misery of the common people in medieval Europe that for them it seemed not a hardship, but rather a relief, to leave their homes in order to better themselves abroad. Famine and pestilence, poverty and oppression, drove them to emigrate hopefully to the golden East.

The Church, in order to foster the crusades, promised both religious and secular benefits to those who took part in them.

Privileges of crusaders A warrior of the Cross was to enjoy forgiveness of all his past sins. If he died fighting for the faith, he was assured of an immediate entrance to the joys of Paradise. The Church also freed him from paying interest on his debts and threatened with excommunication anyone who molested his wife, his children, or his property.

170. First Crusade, 1095-1099 A.D.

The signal for the First Crusade was given by the conquests of the Seljuk Turks.² These barbarians, at first the mercenaries

Occasion of the First Crusade and then the masters of the Abbasid caliphs, infused fresh energy into Islam. They began a new era of Mohammedan expansion by winning almost the whole of Asia Minor from the Roman Empire in the East. One of their leaders established himself at Nicæa, the scene of the first Church Council,³ and founded the sultanate of Rum (Rome).

¹ See page 412.

² See pages 333, 380.

³ See page 235.

The presence of the Turks so close to Constantinople was a standing menace to all Europe. The able emperor, Alexius I, on succeeding to the throne toward the close of the eleventh century, took steps to expel the invaders. He could not draw on the hardy tribes of Asia Minor for the soldiers he needed, but with reinforcements from the West he hoped to recover the lost provinces of the empire. Accordingly, in 1095 A.D., Alexius sent an embassy to Pope Urban II, the successor of Gregory VII, requesting aid. The fact that the emperor appealed to the pope, rather than to any king, shows what a high place the Papacy then held in the affairs of Europe.

To the appeal of Alexius, Urban lent a willing ear. He summoned a great council of clergy and nobles to meet at Clermont in France. Here, in an address which, measured by its results, was the most momentous recorded in history, Pope Urban preached the First Crusade. He said little about the dangers which threatened the Roman Empire in the East from the Turks, but dwelt chiefly on the wretched condition of the Holy Land, with its churches polluted by unbelievers and its Christian inhabitants tortured and enslaved. Then, turning to the proud knights who stood by, Urban called upon them to abandon their wicked practice of private warfare and take up arms, instead, against the infidel. "Christ Himself," he cried, "will be your leader, when, like the Israelites of old, you fight for Jerusalem. . . . Start upon the way to the Holy Sepulcher; wrench the land from the accursed race, and subdue it yourselves. Thus shall you spoil your foes of their wealth and return home victorious, or, purpled with your own blood, receive an everlasting reward."

Urban's trumpet call to action met an instant response. From the assembled host there went up, as it were, a single shout: "God wills it! God wills it!" "It is, in truth, His will," answered Urban, "and let these words be your war cry when you unsheathe your swords against the enemy." Then man after man pressed forward to receive

the badge of a crusader, a cross of red cloth.¹ It was to be worn on the breast, when the crusader went forth, and on the back, when he returned.

The months which followed the Council of Clermont were marked by an epidemic of religious excitement in western Europe. Popular preachers everywhere took up the cry "God wills it!" and urged their hearers to start for Jerusalem. A monk named Peter the Hermit aroused large parts of France with his passionate eloquence, as he rode from town to town, carrying a huge cross before him and preaching to vast crowds. Without waiting for the main body of nobles, which was to assemble at Constantinople in the summer of 1096 A.D., a horde of poor men, women, and children set out, unorganized and almost unarmed, on the road to the Holy Land. One of these crusading bands, led by Peter the Hermit, managed to reach Constantinople, after suffering terrible hardships. The emperor Alexius sent his ragged allies as quickly as possible to Asia Minor, where most of them were slaughtered by the Turks.

Meanwhile real armies were gathering in the West. Recruits came in greater numbers from France than from any other country, a circumstance which resulted in the crusaders being generally called "Franks" by their Moslem foes. They had no single commander, but each contingent set out for Constantinople by its own route and at its own time.²

The crusaders included among their leaders some of the most distinguished representatives of European knighthood. Count Raymond of Toulouse headed a band of volunteers from Provence in southern France. Godfrey of Bouillon and his brother Baldwin commanded a force of French and Germans from the Rhineland. Normandy sent Robert, William the Conqueror's eldest son. The Normans from Italy and Sicily were led by Bohemond, a son of Robert Guiscard,³ and his nephew Tancred.

¹ Hence the name "crusades," from Latin *crux*, Old French *crois*, a "cross."

² For the routes followed by the crusaders see the map between pages 478-479.

³ See page 412.

Though the crusaders probably did not number more than fifty thousand fighting men, the disunion which prevailed among the Turks favored the success of their enterprise. With some assistance from the eastern emperor they captured Nicæa, overran Asia Minor, and at length reached Antioch, the key to northern Syria. The city fell after a siege of seven months, but

The
crusaders in
Asia Minor
and Syria



"MOSQUE OF OMAR," JERUSALEM

More correctly called the Dome of the Rock. It was erected in 691 A.D., but many restorations have taken place since that date. The walls enclosing the entire structure were built in the ninth century, and the dome is attributed to Saladin (1189 A.D.). This building, with its brilliant tiles covering the walls and its beautiful stained glass, is a fine example of Mohammedan architecture.

the crusaders were scarcely within the walls before they found themselves besieged by a large Turkish army. The crusaders were now in a desperate plight: famine wasted their ranks; many soldiers deserted; and Alexius disappointed all hope of rescue. But the news of the discovery in an Antioch church of the Holy Lance which had pierced the Savior's side restored their drooping spirits. The whole army issued forth from the city, bearing the relic as a standard, and drove the Turks in headlong flight. This victory opened the road to Jerusalem.

Reduced now to perhaps one-fourth of their original numbers,

the crusaders advanced slowly to the city which formed the goal of all their efforts. Before attacking it they Capture of Jerusalem, marched barefoot in religious procession around 1099 A.D. the walls, with Peter the Hermit at their head. Then came the grand assault. Godfrey of Bouillon and Tancred were among the first to mount the ramparts. Once inside the city, the crusaders massacred their enemies without mercy. Afterwards, we are told, they went "rejoicing, nay for excess of joy weeping, to the tomb of our Savior to adore and give thanks."

171. Crusaders' States in Syria

After the capture of Jerusalem the crusaders met to elect a king. Their choice fell upon Godfrey of Bouillon. He refused Latin Kingdom of Jerusalem to wear a crown of gold in the city where Christ had worn a crown of thorns and accepted, instead, the modest title of "Protector of the Holy Sepulcher."¹ Godfrey died the next year and his brother Baldwin, who succeeded him, being less scrupulous, was crowned king at Bethlehem. The new kingdom contained nearly a score of fiefs, whose lords made war, administered justice, and coined money, like independent rulers. The main features of European feudalism were thus transplanted to Asiatic soil.

The winning of Jerusalem and the district about it formed hardly more than a preliminary stage in the conquest of Syria.

Other crusaders' states Much fighting was still necessary before the crusaders could establish themselves firmly in the country. Instead of founding one strong power in Syria, they split up their possessions into the three principalities of Tripoli, Antioch, and Edessa. These small states owed allegiance to the Latin Kingdom of Jerusalem.

The ability of the crusaders' states to maintain themselves for many years in Syria was largely due to the foundation of

¹ The emperor Constantine caused a stately church to be erected on the supposed site of Christ's tomb. This church of the Holy Sepulcher was practically destroyed by the Moslems, early in the eleventh century. The crusaders restored and enlarged the structure, which still stands.

two military-religious orders. The members were both monks and knights; that is, to the monastic vows of chastity, poverty, and obedience they added a fourth vow, which bound them to protect pilgrims and fight the infidels. Such a combination of religion and warfare made a strong appeal to the medieval mind.

The Hospitalers, the first of these orders, grew out of a brotherhood for the care of sick pilgrims in a hospital at Jerusalem. Many knights joined the organization, which soon proved to be very useful in defending the Holy Land. Even more important were the Templars, so called because their headquarters in Jerusalem lay near the site of Solomon's Temple. Both orders built many castles in Syria, the remains of which still impress the beholder. They established numerous branches in Europe and, by presents and legacies, acquired vast wealth. The Templars were disbanded in the fourteenth century, but the Hospitalers continued to fight valiantly against the Turks long after the close of the crusading movement.¹

The depleted ranks of the crusaders were constantly filled by fresh bands of pilgrim knights who visited Palestine to pray at the Holy Sepulcher and cross swords with the infidel. In spite of constant border warfare much trade and friendly intercourse prevailed between Christians and Moslems. They learned to respect one another both as foes and neighbors.

Military-religious orders



EFFIGY OF A KNIGHT
TEMPLAR

Temple Church, London

Shows the kind of armor
worn between 1190 and
1225 A.D.

¹ The order of Hospitalers, now known as the "Knights of Malta," still survives in several European countries.

The crusaders' states in Syria became, like Spain¹ and Sicily,² a meeting-place of East and West.

172. Second Crusade, 1147-1149 A.D., and Third Crusade, 1189-1192 A.D.

The success of the Christians in the First Crusade had been largely due to the disunion among their enemies. But the Origin of the Moslems learned in time the value of united action, Second and in 1144 A.D. succeeded in capturing Edessa, Crusade one of the principal Christian outposts in the East. The fall of the city, followed by the loss of the entire county of Edessa, aroused western Europe to the danger which threatened the Latin Kingdom of Jerusalem and led to another crusading enterprise.

The apostle of the Second Crusade was the great abbot of Clairvaux, St. Bernard.³ Scenes of the wildest enthusiasm marked his preaching. When the churches were not large enough to hold the crowds which flocked to hear him, he spoke from platforms erected in the fields. St. Bernard's eloquence induced two monarchs, Louis VII of France and Conrad III of Germany, to take the blood-red cross of a crusader.

The Second Crusade, though begun under the most favorable auspices, had an unhappy ending. Of the great host that set out from Europe, only a few thousands escaped Failure of the annihilation in Asia Minor at the hands of the Second Crusade Turks. Louis and Conrad, with the remnants of their armies, made a joint attack on Damascus, but had to raise the siege after a few days. This closed the crusade. As a chronicler of the expedition remarked, "having practically accomplished nothing, the inglorious ones returned home."

Not many years after the Second Crusade, the Moslem world found in the famous Saladin a leader for a holy war against the Christians. Saladin in character was a typical Saladin Mohammedan, very devout in prayers and fasting, fiercely hostile toward unbelievers, and full of the pride of

¹ See page 383.

² See page 413.

³ See pages 449-450.

race. To these qualities he added a kindness and humanity not surpassed, if equaled, by any of his Christian foes. He lives in eastern history and legend as the hero who stemmed once for all the tide of European conquest in Asia.

Having made himself sultan of Egypt, Saladin united the Moslems of Syria under his sway and then advanced against the Latin Kingdom of Jerusalem. The Christians met him in a great battle near the lake of Galilee. It ended in the rout of their army and the capture of their king. Even the Holy Cross, which they had carried in the midst of the fight, became the spoil of the conqueror. Saladin quickly reaped the fruits of victory. The Christian cities of Syria opened their gates to him, and at last Jerusalem itself surrendered after a short siege. Little now remained of the possessions which the crusaders had won in the East.

Capture of
Jerusalem
by Saladin,
1187 A.D.

The news of the taking of Jerusalem spread consternation throughout western Christendom. The cry for another crusade arose on all sides. Once more thousands of men sewed the cross in gold, or silk, or cloth upon their garments and set out for the Holy Land. When the three greatest rulers of Europe — Philip Augustus,¹ king of France, Richard I, king of England, and the German emperor, Frederick Barbarossa² — assumed the cross, it seemed that nothing could prevent the restoration of Christian supremacy in Syria.

Third
Crusade
organized,
1189 A.D.

The Germans under Frederick Barbarossa were the first to start. This great emperor was now nearly seventy years old, yet age had not lessened his crusading zeal. He took the overland route and after much hard fighting reached southern Asia Minor. Here, however, he was drowned, while trying to cross a swollen stream. Many of his discouraged followers at once returned to Germany; a few of them, however, pressed on and joined the other crusaders before the walls of Acre.

Death of
Frederick
Barbarossa,
1190 A.D.

¹ See page 513.

² See page 460.

The expedition of the French and English achieved little.



RICHARD I IN PRISON

From an illuminated manuscript of the thirteenth century. King Richard on his return from the Holy Land was shipwrecked off the coast of the Adriatic. Attempting to travel through Austria in disguise, he was captured by the duke of Austria, whom he had offended at the siege of Acre. The king regained his liberty only by paying a ransom equivalent to more than twice the annual revenues of England.

Philip and Richard, who came by sea, captured Acre after a hard siege, but their quarrels prevented them from following up this initial success. Philip soon went home, leaving the further conduct of the crusade in Richard's hands.

Acre captured by Philip and Richard, 1191 A.D.

The English king remained for fourteen months longer in the Holy Land. His campaigns during this time gained Richard in the Holy Land, 1191-1192 A.D. for him the title of "Lion-hearted,"¹ by which he is always known. He had many adventures and performed knightly exploits without number, but could not capture Jerusalem. Tradition declares that when, during a truce, some crusaders went up to Jerusalem, Richard refused to accompany them, saying that he would not enter as a pilgrim the city which he could not rescue as a conqueror. He and Saladin finally concluded a treaty by the terms of which Christians were permitted to visit Jerusalem without paying tribute. Richard then set sail for England, and with his departure from the Holy Land the Third Crusade came to an end.

173. Fourth Crusade and the Latin Empire of Constantinople, 1202-1261 A.D.

The real author of the Fourth Crusade was the famous pope, Innocent III.² Young, enthusiastic, and ambitious for the

¹ In French *Cœur-de-Lion*.

² See page 461.

glory of the Papacy, he revived the plans of Urban II and sought once more to unite the forces of Christendom against Islam. No emperor or king answered his summons, but a number of knights (chiefly French) took the crusader's vow.

Innocent III
and the
Fourth
Crusade

The leaders of the crusade decided to make Egypt their objective point, since this country was then the center of the Moslem power. Accordingly, the crusaders proceeded to Venice, for the purpose of securing transportation across the Mediterranean. The Venetians agreed to furnish the necessary ships only on condition that the crusaders first seized Zara on the eastern coast of the Adriatic. Zara was a Christian city, but it was also a naval and commercial rival of Venice. In spite of the pope's protests the crusaders besieged and captured the city. Even then they did not proceed against the Moslems. The Venetians persuaded them to turn their arms against Constantinople. The possession of that great capital would greatly increase Venetian trade and influence in the East; for the crusading nobles it held out endless opportunities of acquiring wealth and power. Thus it happened that these soldiers of the Cross, pledged to war with the Moslems, attacked a Christian city, which for centuries had formed the chief bulwark of Europe against the Arab and the Turk.

The crusaders — now better styled the invaders — took Constantinople by storm. No "infidels" could have treated in worse fashion this home of ancient civilization. They burned down a great part of it; they slaughtered the inhabitants; they wantonly destroyed monuments, statues, paintings, and manuscripts — the accumulation of a thousand years. Much of the movable wealth they carried away. Never, declared an eye-witness of the scene, had there been such plunder since the world began.

Sack of Con-
stantinople,
1204 A.D.

The victors hastened to divide between them the lands of the Roman Empire in the East. Venice gained some districts in Greece, together with nearly all the Aegean islands. The

chief crusaders formed part of the remaining territory into the Latin Empire of Constantinople. It was organized in fiefs, after the feudal manner. There was a prince of Achaia, a duke of Athens, a marquis of Corinth, and a count of Thebes. Large districts, both in Europe and Asia, did not acknowledge, however, these "Latin" rulers. The new empire lived less than sixty years. At the end of this time the Greeks returned to power.

The Latin Empire of Constantinople, 1204-1261 A.D. Constantinople, after the Fourth Crusade, declined in strength and could no longer cope with the barbarians menacing it.

Disastrous consequence of the Fourth Crusade Two centuries later the city fell an easy victim to the Turks.¹ The responsibility for the disaster which gave the Turks a foothold in Europe rests on the heads of the Venetians and the French nobles. Their greed and lust for power turned the Fourth Crusade into a political adventure.

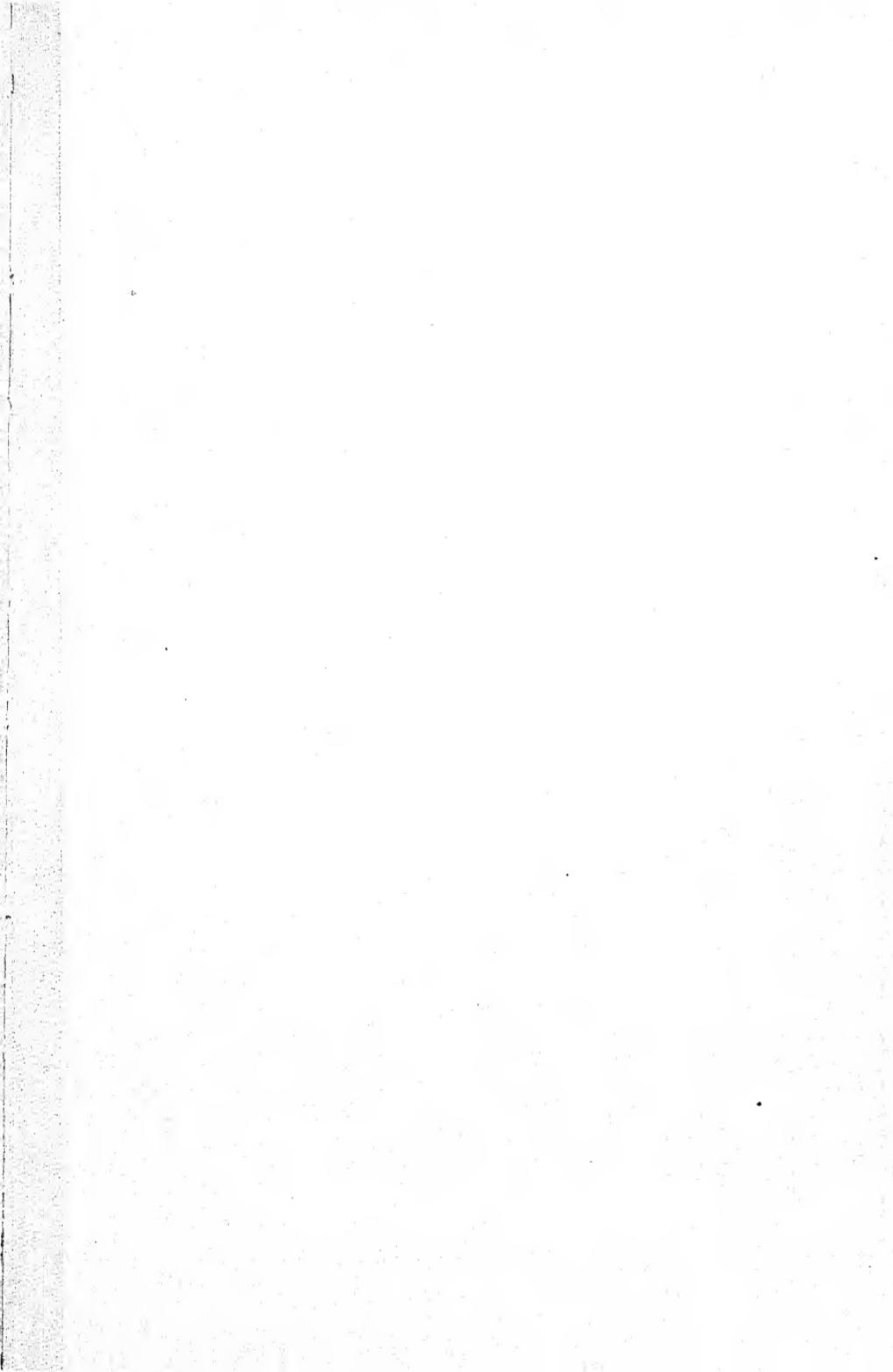
The so-called Children's Crusade illustrates at once the religious enthusiasm and misdirected zeal which marked the whole

The Children's Crusade, 1212 A.D. crusading movement. During the year 1212 A.D. thousands of French children assembled in bands and marched through the towns and villages, carrying banners, candles, and crosses and singing, "Lord God, exalt Christianity. Lord God, restore to us the true cross." The children could not be restrained at first, but finally hunger compelled them to return home. In Germany, during the same year, a lad named Nicholas really did succeed in launching a crusade. He led a mixed multitude of men and women, boys and girls over the Alps into Italy, where they expected to take ship for Palestine. But many perished of hardships, many were sold into slavery, and only a few ever saw their homes again. "These children," Pope Innocent III declared, "put us to shame; while we sleep they rush to recover the Holy Land."

The crusading movement came to an end by the close of the thirteenth century. The emperor Frederick II² for a short

¹ See page 492.

² See page 462.



time recovered Jerusalem by a treaty, but in 1224 A.D. the Holy City became again a possession of the Moslems. They have never since relinquished it. Acre, the last Christian post in Syria, fell in 1291 A.D., and with this event the Latin Kingdom of Jerusalem ceased to exist. The Hospitalers, or Knights of St. John, still kept possession of the important islands of Cyprus and Rhodes, which long served as a barrier to Moslem expansion over the Mediterranean.

174. Results of the Crusades

The crusades, judged by what they set out to accomplish, must be accounted an inglorious failure. After two hundred years of conflict, after a vast expenditure of wealth and human lives, the Holy Land remained in Moslem hands. It is true that the First Crusade did help, by the conquest of Syria, to check the advance of the Turks toward Constantinople. But even this benefit was more than undone by the weakening of the Roman Empire in the East as a result of the Fourth Crusade.

Of the many reasons for the failure of the crusades, three require special consideration. In the first place, there was the inability of eastern and western Europe to coöperate in supporting the holy wars. A united Christendom might well have been invincible. Why the crusades failed But the bitter antagonism between the Greek and Roman churches¹ effectually prevented all unity of action. The emperors at Constantinople, after the First Crusade, rarely assisted the crusaders and often secretly hindered them. In the second place, the lack of sea-power, as seen in the earlier crusades, worked against their success. Instead of being able to go by water directly to Syria, it was necessary to follow the long, overland route from France or Germany through Hungary, Bulgaria, the territory of the Roman Empire in the East, and the deserts and mountains of Asia Minor. The armies that reached their destination after this toilsome march were in no condition

¹ See pages 362-363.

for effective campaigning. In the third place, the crusaders were never numerous enough to colonize so large a country as Syria and absorb its Moslem population. They conquered part of Syria in the First Crusade, but could not hold it permanently in the face of determined resistance.

In spite of these and other reasons the Christians of Europe might have continued much longer their efforts to recover the

Why the crusades ceased Holy Land, had they not lost faith in the movement. But after two centuries the old crusading enthusiasm died out, the old ideal of the crusade as "the way of God" lost its spell. Men had begun to think less of winning future salvation by visits to distant shrines and to think more of their present duties to the world about them. They came to believe that Jerusalem could best be won as Christ and the Apostles had won it — "by love, by prayers, and by the shedding of tears."

Influence of the crusades on feudalism The crusades could not fail to affect in many ways the life of western Europe. For instance, they helped to undermine feudalism. Thousands of barons and knights mortgaged or sold their lands in order to raise money for a crusading expedition. Thousands more perished in Syria, and their estates, through failure of heirs, reverted to the crown. Moreover, private warfare, that curse of the Middle Ages,¹ also tended to die out with the departure for the Holy Land of so many turbulent feudal lords. Their decline in both numbers and influence, and the corresponding growth of the royal authority, may best be traced in the changes that came about in France, the original home of the crusading movement.

The crusades and commerce One of the most important effects of the crusades was on commerce. They created a constant demand for the transportation of men and supplies, encouraged ship-building, and extended the market for eastern wares in Europe. The products of Damascus, Mosul, Alexandria, Cairo, and other great cities were carried across the Mediterranean to the Italian seaports, whence they

¹ See page 423.

found their way into all European lands. The elegance of the Orient, with its silks, tapestries, precious stones, perfumes, spices, pearls, and ivory, was so enchanting that an enthusiastic crusader called it "the vestibule of Paradise."

Finally, it must be noted how much the crusades contributed to intellectual and social progress. They brought the inhabitants of western Europe into close relations with one another, with their fellow Christians of the Roman Empire in the East, and with the natives of Asia Minor, Syria, and Egypt. The intercourse between Christians and Moslems was particularly stimulating, because the East at this time surpassed the West in civilization. The crusaders enjoyed the advantages which come from travel in strange lands and among unfamiliar peoples. They went out from their castles or villages to see great cities, marble palaces, superb dresses, and elegant manners; they returned with finer tastes, broader ideas, and wider sympathies. Like the conquests of Alexander the Great, the crusades opened up a new world.

When all is said, the crusades remain one of the most remarkable movements in history. They exhibited the nations of western Europe for the first time making a united effort for a common end. The crusaders were not hired soldiers, but volunteers, who, while the religious fervor lasted, gladly abandoned their homes and faced hardship and death in pursuit of a spiritual ideal. They failed to accomplish their purpose, yet humanity is the richer for the memory of their heroism and chivalry.

The crusades
and
intellectual
life

Significance
of the
crusades

Studies

1. On an outline map indicate Europe and the Mediterranean lands by religions, about 1095 A.D.
2. On an outline map indicate the routes of the First and the Third Crusades.
3. Locate on the map the following places: Clermont; Acre; Antioch; Zara; Edessa; and Damascus.
4. Identify the following dates: 1204 A.D.; 1095 A.D.; 1096 A.D.; 1291 A.D.
5. Write a short essay describing the imaginary experiences of a crusader to the Holy Land.
6. Mention some instances which illustrate the religious enthusiasm of the crusaders.
7. Compare the Mohammedan pilgrimage to Mecca with the pilgrimages of Christians to Jerusalem in the Middle Ages.
8. Compare the Christian crusade with the Mohammedan *jihad*,

or holy war. 9. How did the expression, a "red-cross knight," arise? 10. Why is the Second Crusade often called "St. Bernard's Crusade"? 11. Why has the Third Crusade been called "the most interesting international expedition of the Middle Ages"? 12. Would the crusaders in 1204 A.D. have attacked Constantinople, if the schism of 1054 A.D. had not occurred? 13. "Mixture, or at least contact of races, is essential to progress." How do the crusades illustrate the truth of this statement? 14. Were the crusades the only means by which western Europe was brought in contact with Moslem civilization?

CHAPTER XXI

THE MONGOLS AND THE OTTOMAN TURKS TO 1453 A.D.

175. The Mongols

THE extensive steppes in the middle and north of Asia have formed, for thousands of years, the abode of nomadic peoples belonging to the Yellow race. In prehistoric times they spread over northern Europe, but they were gradually supplanted by white-skinned Indo-Europeans, until now only remnants of them exist, such as the Finns and Lapps. In later ages history records how the Huns, the Bulgarians, and the Magyars have poured into Europe, spreading terror and destruction in their path.¹ These invaders were followed in the thirteenth and fourteenth centuries by the even more terrible Mongols and Ottoman Turks. Their inroads might well be described as Asia's reply to the crusades, as an Asiatic counter-attack upon Europe.

The Asiatic
counter-
attack

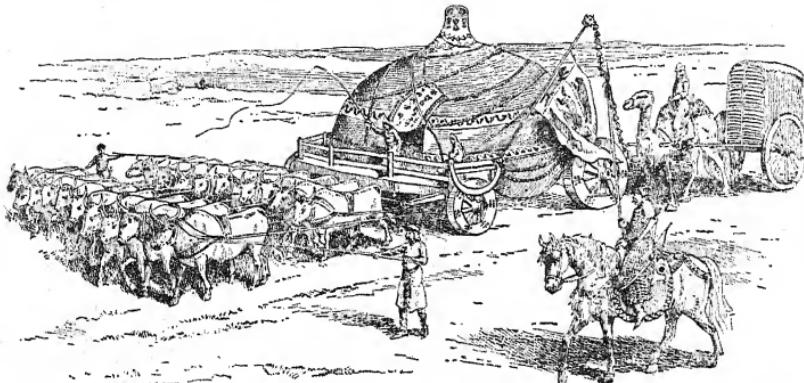
The Mongols, who have given their name to the entire race of yellow-skinned peoples, now chiefly occupy the high plateau bounded on the north by Siberia, on the south by Mongolia China, on the east by Manchuria, and on the west by Turkestan.² Although the greater part of this area consists of the Gobi desert, there are many oases and pastures available at different seasons of the year to the inhabitants. Hence the principal occupation of the Mongols has always been cattle breeding, and their horses, oxen, sheep, and camels have always furnished them with food and clothing.

Like most nomads the Mongols dwell in tents, each family often by itself. Severe simplicity is the rule of life, for property consists of little more than one's flocks and herds, clothes, and weapons. The modern Mongols are a peaceable, kindly folk,

¹ See pages 241, 247, 314, 316, 334.

² Mongolia has long been a part of the Chinese Empire, but in 1912 A.D., when China became a republic, Mongolia declared its independence.

who have adopted from Tibet a debased form of Buddhism, *Mongol life* but the Mongols of the thirteenth century in *and character* religion and morals were scarcely above the level of American Indians. To ruthless cruelty and passion for



HUT-WAGON OF THE MONGOLS (RECONSTRUCTION)

On the wagon was placed a sort of hut or pavilion made of wands bound together with narrow thongs. The structure was then covered with felt or cloth and provided with latticed windows. Hut-wagons, being very light, were sometimes of enormous size.

plunder they added an efficiency in warfare which enabled them, within fifty years, to overrun much of Asia and the eastern part of Europe.

The daily life of the Mongols was a training school for war. Constant practice in riding, scouting, and the use of arms made every man a soldier. The words with which an ancient Greek historian described the savage Scythians applied perfectly to the Mongols: "Having neither cities nor forts, and carrying their dwellings with them wherever they go; accustomed, moreover, one and all, to shoot from horseback; and living not by husbandry but on their cattle, their wagons the only houses that they possess, how can they fail of being irresistible?"¹

176. Conquests of the Mongols, 1206-1405 A.D.

For ages the Mongols had dwelt in scattered tribes throughout their Asiatic wilderness, engaged in petty struggles with one

¹ Herodotus, iv, 46.

another for cattle and pasture lands. It was the celebrated Jenghiz Khan,¹ chief of one of the tribes, who brought them all under his authority and then led them to the conquest of the world. Of him it may be said with truth that he had the most victorious of military careers, and that he constructed the most extensive empire known to history. If Jenghiz had possessed the ability of a statesman, he would have taken a place by the side of Alexander the Great and Julius Cæsar.

Jenghiz first sent the Mongol armies, which contained many Turkish allies, over the Great Wall² and into the fertile plains of China. All the northern half of the country was quickly overrun. Then Jenghiz turned westward and invaded Turkestan and Persia. Seven centuries have not sufficed to repair the damage which the Mongols wrought in this once-prosperous land. The great cities of Bokhara, Samarkand, Merv, and Herat,³ long centers of Moslem culture, were pillaged and burned, and their inhabitants were put to the sword. Like the Huns the Mongols seemed a scourge sent by God. Still further conquests enlarged the empire, which at the death of Jenghiz in 1227 A.D. stretched from the Dnieper River to the China Sea.

The Mongol dominions in the thirteenth century were increased by the addition of Korea, southern China, and Mesopotamia, as well as the greater part of Asia Minor and Russia. Japan, indeed, repulsed the Mongol hordes, but at the other extremity of Asia they captured Bagdad, sacked the city, and brought the caliphate to an end.⁴ The Mongol realm was very loosely organized, however, and during the fourteenth century it fell apart into a number of independent states, or khanates.

It was reserved for another renowned Oriental monarch, Timur the Lame,⁵ to restore the empire of Jenghiz Khan. His

Jenghiz
Khan

Mongol
Empire under
Jenghiz,
1206-1227
A.D.

Mongol
Empire
under the
successors
of Jenghiz

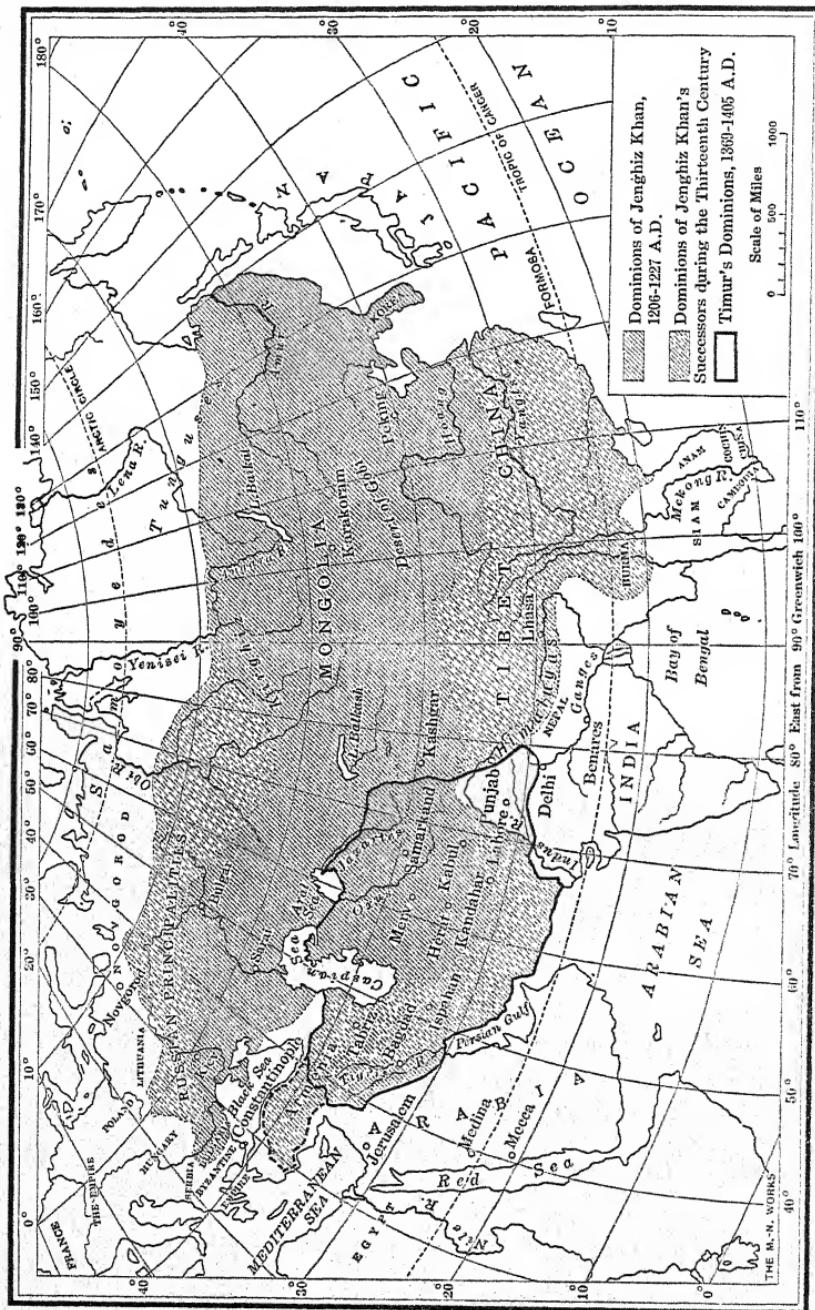
¹ "The Very Mighty King."

² See page 20.

³ For the location of these cities see the map on page 486.

⁴ See page 381.

⁵ Commonly known as Tamerlane.

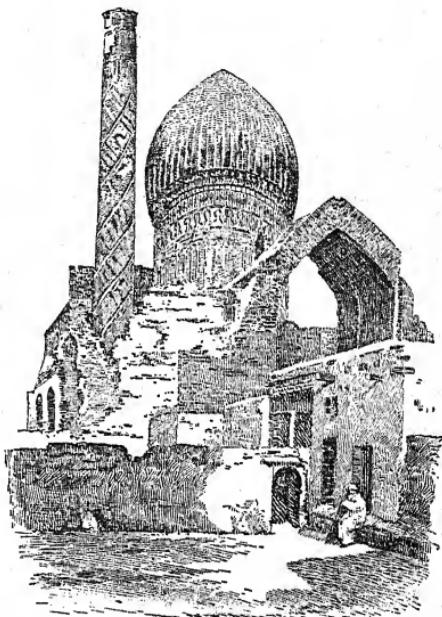


biographers traced his descent from that famous Mongol, but Timur was a Turk and

an adherent
of Islam.
He has come

Timur the
Lame, died
1405 A.D.

down to us as perhaps the most terrible personification in history of the evil spirit of conquest. Such distant regions as India, Syria, Armenia, Asia Minor, and Russia were traversed by Timur's soldiers, who left behind them only the smoking ruins of a thousand cities and abominable trophies in the shape of columns or pyramids of human heads. Timur died in his seventieth year, while leading his troops against China, and the extensive empire which he had built up in Asia soon crumbled to pieces.



TOMB OF TIMUR AT SAMARKAND

Samarkand in Russian Central Asia became Timur's capital in 1369 A.D. The city was once a center of Mohammedan wealth and culture, famous for its beautiful mosques, palaces, and colleges. The Gur-Amir, or tomb of Timur, consists of a chapel, crowned by a dome and enclosed by a wall. Time and earthquakes have greatly injured this fine building. The remains of Timur lie here under a huge block of jade.

177. The Mongols in China and India

The Mongols ruled over China for about one hundred and fifty years. During this period they became thoroughly imbued with Chinese culture. "China," said an old writer, Mongol sway "is a sea that salts all the rivers flowing into it." in China The most eminent of the Mongol emperors was Jenghiz Khan's grandson, Kublai (1259-1294 A.D.). He built a new capital, which in medieval times was known as Cambaluc and is now called Peking. While Kublai was on the throne, the Venetian

traveler, Marco Polo,¹ visited China, and he describes in glowing colors the virtues and glories of the "Great Khan." There appears to have been considerable trade between Europe and China at this time, and Franciscan missionaries and papal legates penetrated to the remote East. After the downfall of the Mongol dynasty in 1368 A.D. China again shut her doors to foreign peoples. All intercourse with Europe ceased until the arrival of the Portuguese in the sixteenth century.²

Northern India, which in earlier ages had witnessed the coming of Persian, Macedonian, and Arabian conquerors, did not escape

Timur and Baber in India visitations by fresh Asiatic hordes. Timur the Lame, at the head of an innumerable host, rushed down upon the banks of the Indus and the Ganges and sacked Delhi, making there a full display of his unrivaled ferocity. Timur's invasion left no permanent impress on the history of India, but its memory fired the imagination of another Turkish chieftain, Baber, a remote descendant of Timur. In 1525 A.D. he invaded India and speedily made himself master of the northern part of the country.

The empire which Baber established in India is known as that of the Moguls, an Arabic form of the word Mongol. The Empire of the Moguls, however, were Turkish in blood and Mohammedans in religion. The Mogul emperors reigned in great splendor from their capitals at Delhi and Agra, until the decline of their power in the eighteenth century opened the way for the British conquest of India.

178. The Mongols in Eastern Europe

The location of Russia³ on the border of Asia exposed that country to the full force of the Mongol attack. Jenghiz Khan's

Mongol conquest of Russia, 1237-1240 A.D. successors, entering Europe north of the Caspian, swept resistlessly over the Russian plain. Moscow and Kiev fell in quick succession, and before long the greater part of Russia was in the hands of the Mongols. Wholesale massacres marked their progress. "No eye remained open to weep for the dead."

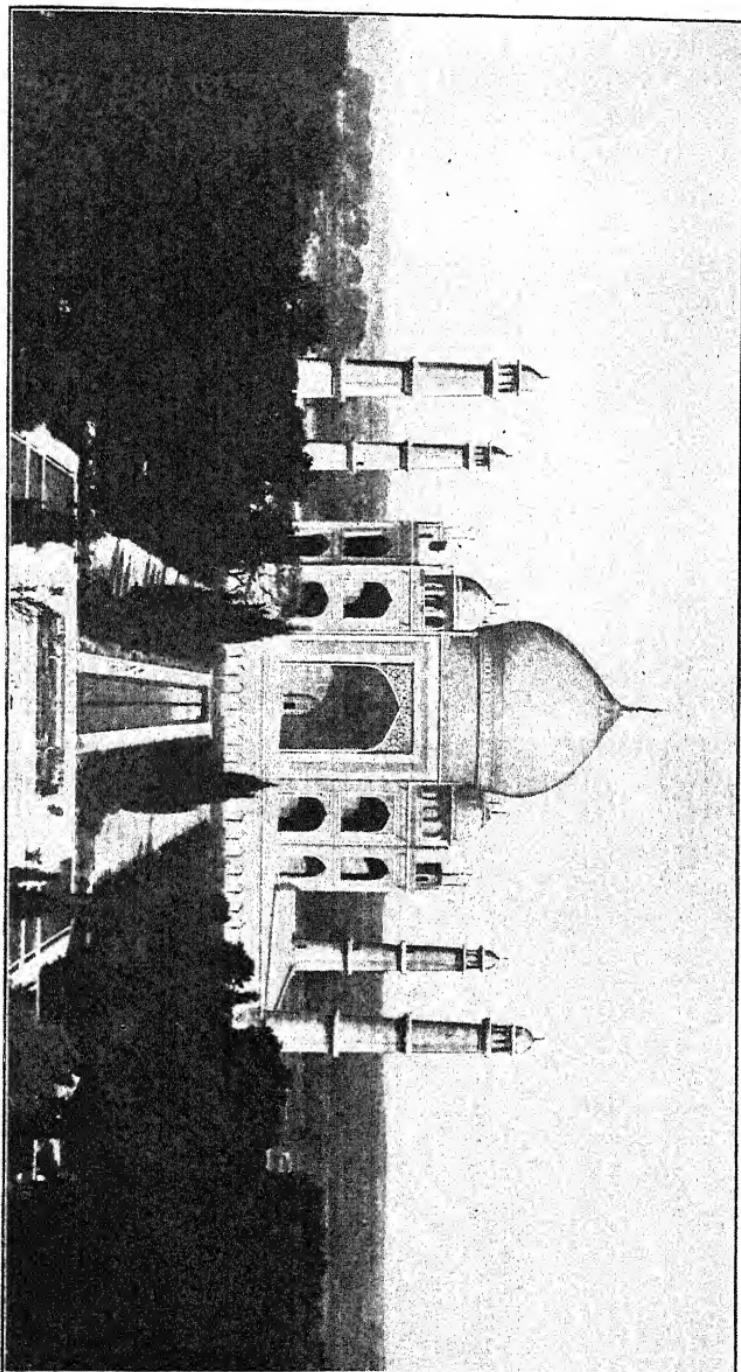
¹ See page 616.

² See page 622.

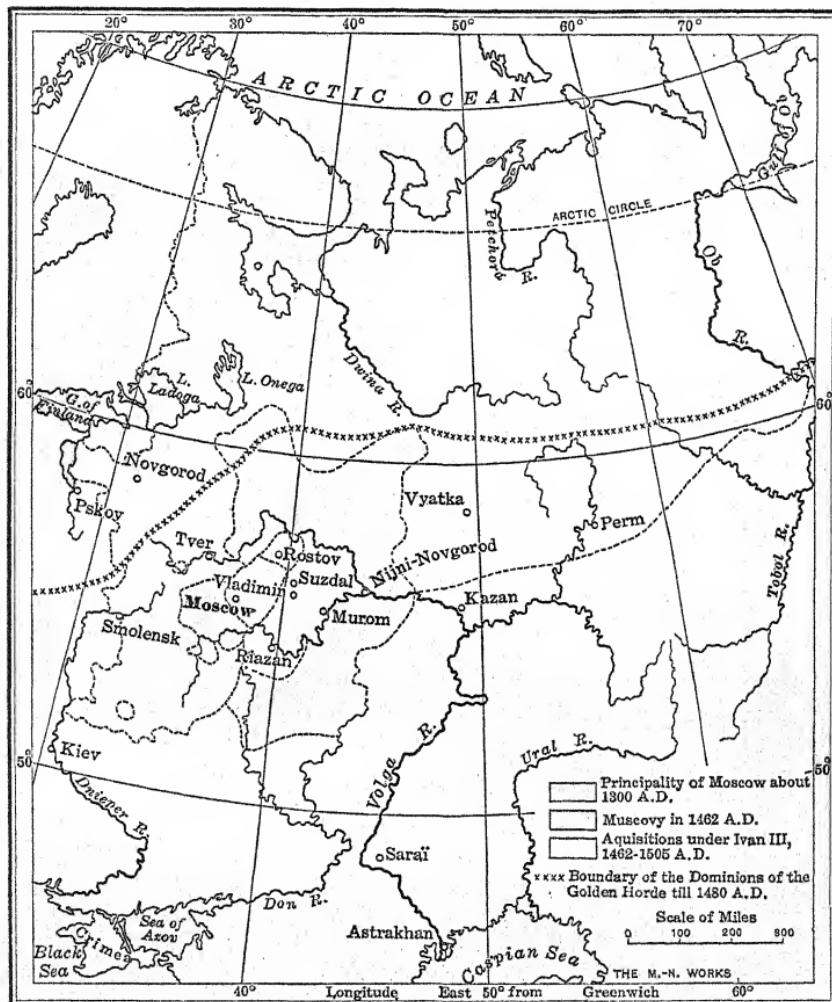
³ For the early history of Russia see page 400.

THE TAJ MAHAL, AGRA

Erected by the Mogul emperor, Shah Jahan, as a tomb for his favorite wife, Muntaz Mahal. It was begun in 1632 A.D. and was completed in twenty-two years. The material is pure white marble, inlaid with jasper, agate, and other precious stones. The building rests on a marble terrace; at each corner of which rises a tall, graceful minaret. The extreme delicacy of the Taj Mahal and the richness of its ornamentation make it a masterpiece of architecture.



Still the invaders pressed on. They devastated Hungary, driving the Magyar king in panic flight from his realm. They



RUSSIA AT THE END OF THE MIDDLE AGES

overran Poland. At a great battle in Silesia they destroyed the knighthood of Germany and filled nine sacks with the right ears of slaughtered enemies. The European peoples, taken completely by surprise, could offer no effective resistance to these Asiatics, who combined superiority in numbers with surpassing general-

Invasion of
Poland and
Hungary by
the Mongols,
1241 A.D.

ship. Since the Arab attack in the eighth century Christendom had never been in graver peril. But the wave of Mongol invasion, which threatened to engulf Europe in barbarism, receded as quickly as it came. The Mongols soon abandoned Poland and Hungary and retired to their possessions in Russia.

The ruler of the "Golden Horde," as the western section of the Mongol Empire was called, continued to be the lord of

The "Golden Horde" Russia for about two hundred and fifty years.

Russia, throughout this period, was little more than a dependency of Asia. The conquered people were obliged to pay a heavy tribute and to furnish soldiers for the Mongol armies. Their princes, also, became vassals of the Great Khan.

The Mongols, or "Tartars"¹ are usually said to have Orientalized Russia. It seems clear, however, that they did not inter-

Mongol influence on Russia fere with the language, religion, and laws of their subjects. The chief result of the Mongol supremacy was to cut off Russia from western Europe, just at the time when England, France, Germany, and Italy were emerging from the darkness of the early Middle Ages.

The invasion of the Mongols proved to be, indirectly, the making of the Russian state. Before they came the country

Rise of Muscovy was a patchwork of rival, and often warring, principalities. The need of union against the common enemy welded them together. The principality of Muscovy, so named from the capital city of Moscow, conquered its neighbors, annexed the important city of Novgorod, whose vast possessions stretched from Lapland to the Urals, and finally became powerful enough to shake off the Mongol yoke.

The final deliverance of Russia from the Mongols was accom-

Reign of Ivan III, the Great, 1462-1505 A.D. plished by Ivan III, surnamed the Great. This ruler is also regarded as the founder of Russian autocracy, that is, of a personal, absolute, and arbitrary government. With a view to strengthening

his claim to be the political heir of the eastern emperors,

¹ The name Tartar (more correctly, Tatar) was originally applied to both Mongol and Turkish tribes that entered Russia. There are still over three millions of these "Tartars" in the Russian Empire.

Ivan married a niece of the last ruler at Constantinople, who in 1453 A.D. had fallen in the defense of his capital against the Ottoman Turks. Henceforth the Russian ruler described himself as "the new Tsar¹ Constantine in the new city of Constantine, Moscow."

179. The Ottoman Turks and their Conquests,
1227-1453 A.D.

The first appearance of the Ottoman Turks in history dates from 1227 A.D., the year of Jenghiz Khan's death. In that year a small Turkish horde, driven westward from their central Asian homes by the Mongol advance, settled in Asia Minor. There they enjoyed the protection of their kinsmen, the Seljuk Turks, and from them accepted Islam. As the Seljuk power declined, that of the Ottomans rose in its stead. About 1300 A.D. their chieftain, Othman,² declared his independence and became the founder of the Ottoman Empire.

The growth of the Ottoman power was almost as rapid as that of the Arabs or of the Mongols. During the first half of the fourteenth century they firmly established themselves in northwestern Asia Minor, along the beautiful shores washed by the Bosporus, the Sea of Marmora, and the Dardanelles. The second half of the same century found them in Europe, wresting province after province from the feeble hands of the eastern emperors. First came the seizure of Gallipoli on the Dardanelles, which long remained the principal Turkish naval station. Then followed the capture of Adrianople, where in earlier centuries the Visigoths had destroyed a Roman army.³ By 1400 A.D. all that remained of the Roman Empire in the East was Constantinople and a small district in the vicinity of that city.

The Turks owed much of their success to the famous body of troops known as Janizaries.⁴ These were recruited for the

¹ The title Tsar, or Czar, is supposed to be a contraction of the word Cæsar.

² Whence the name Ottoman applied to this branch of the Turks.

³ See page 242.

⁴ A name derived from the Turkish *yeni cheri*, "new troops."

most part from Christian children surrendered by their parents
 The Janizaries as tribute. The Janizaries received an education
 in the Moslem faith and careful instruction in
 the use of arms. Their discipline and fanatic zeal made
 them irresistible on the field of battle.

Constantinople had never recovered from the blow inflicted upon it by the free-

booters of
 Constanti-
 nople
 besieged
 the Fourth
 Crusade.¹



MOHAMMED II

A medal showing the strong face of the conqueror of Constantinople.

walls, all men knew that Constantinople was doomed.

The defense of the city forms one of the most stirring episodes in history. The Christians, not more than eight thousand in number, were a mere handful compared to the Ottoman hordes. Yet they held out for nearly two months against every assault. When at length the end drew near, the Roman emperor, Constantine Palæologus, a hero worthy of the name he bore, went with his followers at midnight to Sancta Sophia and there in that solemn fane received a last communion. Before sunrise on the following day the Turks were within the walls. The emperor, refusing to survive the city which he could not save, fell in the onrush of the Janizaries. Constantinople endured a sack of three days, during which

¹ See page 478.

many works of art, previously spared by the crusaders, were destroyed. Mohammed II then made a triumphal entry into the city and in Sancta Sophia, now stripped of its crosses, images, and other Christian emblems, proclaimed the faith of the prophet. And so the "Turkish night," as Slavic poets named it, descended on this ancient home of civilization.

The capture of Constantinople is rightly regarded as an epoch-making event. It meant the end, once for all, of the empire which had served so long as the rearguard ^{An epoch-making event} of Christian civilization, as the bulwark of the West against the East. Europe stood aghast at a calamity which she had done so little to prevent. The Christian powers of the West have been paying dearly, even to our own time, for their failure to save New Rome from infidel hands.

180. The Ottoman Turks in Southeastern Europe

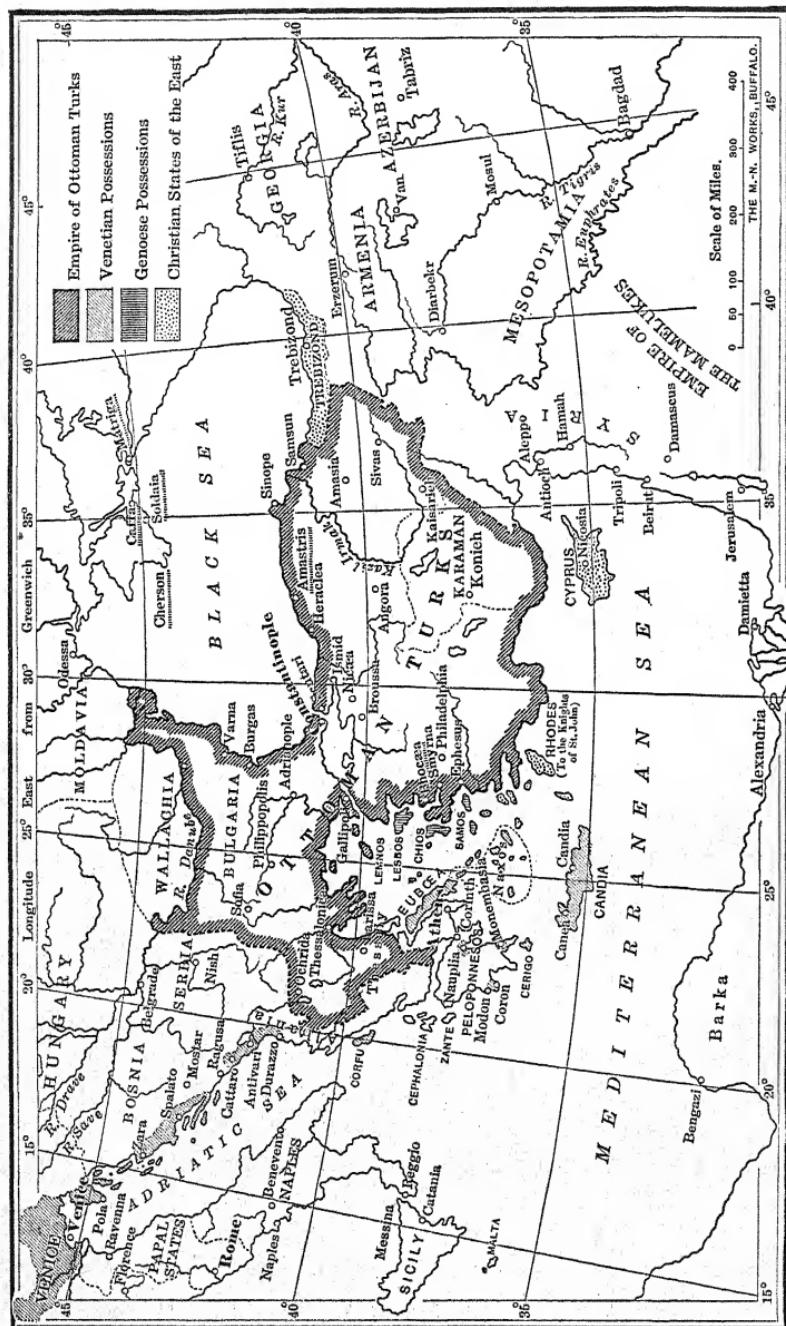
Turkey was now a European state. After the occupation of Constantinople the Ottoman territories continued to expand, and at the death of Mohammed II they included what are now Bulgaria, Rumania, Serbia, Albania, and Greece. Of all the Balkan states only tiny Montenegro, protected by mountain ramparts, preserved its independence.

Continued
Ottoman
expansion

The Turks form a small minority among the inhabitants of the Balkans. At the present time there are said to be less than one million Turks in southeastern Europe. Even about Constantinople the Greeks far outnumber them. The Turks from the outset have been, not a nation in the proper sense of the word, but rather an army of occupation, holding down by force their far more numerous Christian subjects.

The people who thus acquired dominion over all southeastern Europe had become, even at the middle of the fifteenth century, greatly mixed in blood. Their ancestors were natives of central Asia, but in Europe they inter-married freely with their Christian captives and with converts from Christianity to Islam. So far has this admixture proceeded

The Turks a
mixed people



EMPIRE OF THE OTTOMAN TURKS AT THE FALL OF CONSTANTINOPLE, 1453 A.D.

that the modern Turks are almost entirely European in physique.

The Bulgarians, who came out of Asia to devastate Europe, at length turned Christian, adopted a Slavic speech, and entered the family of European nations. The Magyars, *Isolation of the Turks* who followed them, also made their way into the fellowship of Christendom. Quite the opposite has been the case with the Turks. Preserving their Asiatic language and Moslem faith, they have remained in southeastern Europe, not a transitory scourge, but an abiding oppressor of Christian lands. Every century since 1453 A.D. has widened the gulf between them and their subjects.

The isolation of the Turks has prevented them from assimilating the higher culture of the peoples whom they conquered. They have never created anything in science, art, literature, commerce, or industry. Conquest has been the Turks' one business in the world, and when they ceased conquering their decline set in. But it was not till the end of the seventeenth century that the Turkish Empire entered on that downward road which is now fast leading to its extinction as a European power.

Turkish
influence in
southeastern
Europe

Studies

1. Locate these cities: Bokhara; Samarkand; Merv; Herat; Bagdad; Peking; Delhi; Kiev; Moscow; and Adrianople.
2. Who were Baber, Kublai Khan, Othman, Mohammed II, Constantine Palaeologus, and Ivan the Great?
3. Why should the steppes of central and northern Asia have been a nursery of warlike peoples?
4. What parts of Asia were not included in the Mongol Empire at its greatest extent?
5. Trace on the map on page 486 the further expansion of the Mongol Empire after the death of Jenghiz Khan.
6. "Scratch a Russian and you will find a Tartar." What does this mean?
7. Why did the Mongol conquest of Russia tend to strengthen the sentiment of nationality in the Russian people?
8. How did the tsars come to regard themselves as the successors of the Eastern emperors?
9. Compare the Janizaries with the Christian military-religious orders.
10. How was "the victory of the Crescent secured by the children of the Cross"?
11. Why were the invasions of the Mongols and Ottoman Turks more destructive to civilization than those of the Germans, the Arabs, and the Northmen?
12. Enumerate the more important services of the Roman Empire in the East to civilization.
13. On an outline map indicate the extent of the Ottoman Empire in 1453 A.D.

CHAPTER XXII

EUROPEAN NATIONS DURING THE LATER MIDDLE AGES¹

181. Growth of the Nations

THE map of western Europe, that is, of Europe west of the great Russian plain and the Balkan peninsula, shows this part of the continent at present divided into no less than thirteen separate and independent nations.
The new nationalism Most of them arose during the latter part of the Middle Ages. They have existed so long that we now think of the national state as the highest type of human association, forgetting that it has been preceded by other forms of political organization, such as the Greek republic, the Roman Empire, and the feudal state, and that it may be followed some day by an international or universal state composed of all civilized peoples.

These national states were the successors of feudalism. The establishment of the feudal system in any country meant, as The national state and feudalism has been seen, its division into numerous small communities, each with a law court, treasury, and army. This system of local government helped to keep order in an age of confusion, but it did not meet the needs of a progressive society. In most parts of Europe the feudal states gradually gave way to centralized governments ruled by despotic kings.

A feudal king was often little more than a figurehead, equaled, or perhaps surpassed, in power by some of his own vassals. But The new monarchies in England, France, Spain, and other countries a series of astute and energetic sovereigns were able to strengthen their authority at the expense of the nobles. They formed permanent armies by insisting that all military service should be rendered to themselves and not to the feudal

¹ Webster, *Readings in Medieval and Modern History*, chapter xiv, "St. Louis"; chapter xv, "Episodes of the Hundred Years' War"; chapter xvi, "Memoirs of a French Courtier."

lords. They got into their own hands the administration of justice. They developed a revenue system, with the taxes collected by royal officers and deposited in the royal treasury. The kings thus succeeded in creating in each country one power which all the inhabitants feared, respected, and obeyed.

A national state in modern times is keenly conscious of its separate existence. All its people usually speak the same language and have for their "fatherland" the ^{The sentiment of nationality} warmest feelings of patriotic devotion. In the Middle Ages, however, patriotism was commonly confounded with loyalty to the sovereign, while the differences between nations were obscured by the existence of an international Church and by the use of Latin as the common language of all cultivated persons. The sentiment of nationality arose earlier in England than on the Continent, partly owing to the insular position of that country, but nowhere did it become a very strong influence before the end of the fifteenth century.

182. England under William the Conqueror, 1066-1087 A.D.; the Norman Kingship

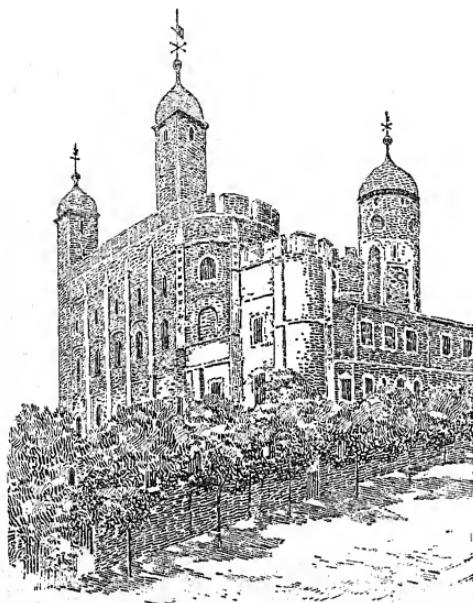
The Normans were the last invaders of England. Since 1066 A.D. the English Channel, not more than twenty-one miles wide between Dover and Calais, has formed ^{The last invasion of England} a watery barrier against Continental domination. The English people, for eight and a half centuries, have been free to develop their ideals, customs, and methods of government in their own way. We shall now learn how they established a strong monarchy and at the same time laid deep and firm the foundations of constitutional liberty.

William the Conqueror had won England by force of arms. He ruled it as a despot. Those who resisted him he treated as rebels, confiscating their land and giving it to ^{William's despotic rule} Norman followers. To prevent uprisings he built a castle in every important town and garrisoned it with his own soldiers. The Tower of London still stands as an impressive memorial of the days of the Conquest. But William did not

rely on force alone. He sought with success to attach the English to himself by retaining most of their old customs and by giving them an enlightened administration of the law. "Good peace he made in this land," said the old Anglo-Saxon chronicler, "so that a man might travel over the kingdom with

his bosom full of gold without molestation, and no man durst kill another, however great the injury he might have received from him."

The feudal system on the Continent permitted a powerful **William and** noble to **feudalism** gather his vassals and make war on the king, whenever he chose to do so. William had been familiar with this evil side of feudalism, both in France and in his own duchy of Normandy, and he determined to pre-



THE "WHITE TOWER"

Forms part of the Tower of London. Built by
William the Conqueror.

vent its introduction into England. William established the principle that a vassal owed his first duty to the king and not to his immediate lord. If a noble rebelled and his men followed him, they were to be treated as traitors. Rebellion proved to be an especially difficult matter in England, since the estates which a great lord possessed were not all in any one place but were scattered about the kingdom. A noble who planned to revolt could be put down before he was able to collect his retainers from the most distant parts of the country.

The extent of William's authority is illustrated by the survey which he caused to have made of the taxable property of the kingdom. Royal commissioners went throughout the length and breadth of England to find out how much farm land there was in every county, how many landowners there were, and what each man possessed, to the last ox or cow or pig. The reports were set down in the famous Domesday Book, perhaps so called because one could

Domesday
Book,
1085 A.D.

Tempore Regis Enigandi Reddobar Oxoniensis
preheloneo, gable, omnib. aliis ceteris inib. pannū
Regi qdem. ax. lib. v. levar' mellis. Comitatu Algaro
ax. lib. adiunero molino quē inscri autem habebat
Quando rex ille in expeditiōne: busq' enef. xx. ibay
ā eo p' omib. aliis. uel. ax. lib. dibañ regi ut om̄e eetibz.

A PASSAGE FROM DOMESDAY BOOK

Beginning of the entry for Oxford. The handwriting is the beautiful Carolingian minuscule which the Norman Conquest introduced into England. The two volumes of this compilation and the chest in which they were formerly preserved may be seen in the Public Record Office, London.

no more appeal from it than from the Last Judgment. A similar census of population and property had never before been taken in the Middle Ages.

Almost at the close of his reign William is said to have summoned all the landowning men in England to a great meeting on Salisbury Plain. They assembled there to The Salisbury Oath, 1086 A.D. the number, as it is reported, of sixty thousand and promised "that they would be faithful to him against all other men." The Salisbury Oath was a national act of homage and allegiance to the king.

183. England under Henry II, 1154-1189 A.D.;
Royal Justice and the Common Law

Henry II, who ascended the English throne in 1154 A.D., was a grandson of William the Conqueror and the first of the famous

Plantagenet¹ family. Henry spent more than half of his Henry II, reign abroad, looking after his extensive possessions in France, but this fact did not prevent him from giving England good government. Three things in which all Englishmen take special pride — the courts, the jury system, and the Common law — began to take shape during Henry's reign.

Henry, first of all, developed the royal court of justice. This had been, at first, simply the court of the king's chief The king's vassals, corresponding to the local feudal courts.² court Henry transformed it from an occasional assembly of warlike nobles into a regular body of trained lawyers, and at the same time opened its doors to all except serfs. In the king's court any freeman could find a justice that was cheaper and speedier than that dispensed by the feudal lords. The higher courts of England have sprung from this institution.

Henry also took measures to bring the king's justice directly to the people. He sent members of the royal court on circuit Circuit judges throughout the kingdom. At least once a year a judge was to hold an assembly in each county and try such cases as were brought before him. This system of circuit judges helped to make the law uniform in all parts of England.

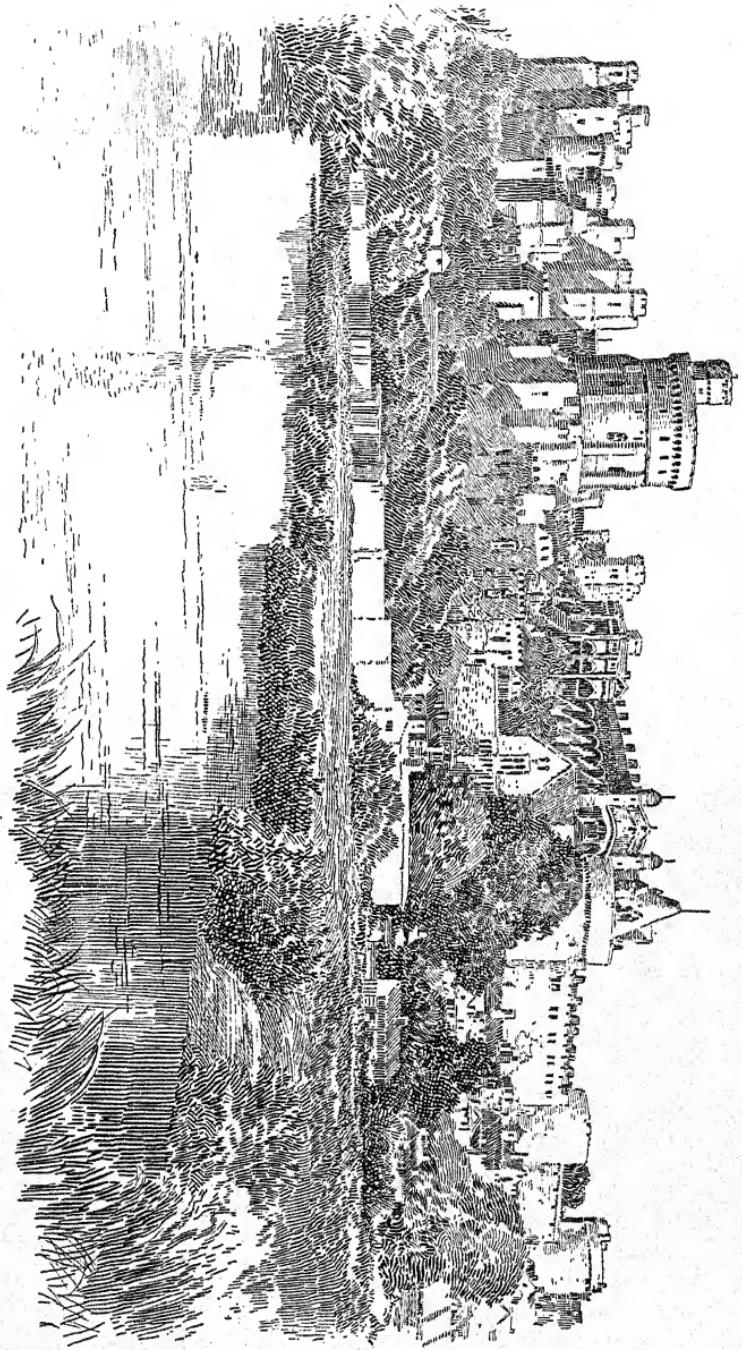
The king's court owed much of its popularity to the fact that it employed a better form of trying cases than the old ordeal, Trial by oath-swearing, or judicial duel. Henry introduced "petty jury" a method of jury trial which had long been in use in Normandy. When a case came before the king's judges on circuit, they were to select twelve knights, usually neighbors of the parties engaged in the dispute, to make an investigation and give a "verdict"³ as to which side was in the right. These selected men bore the name of "jurors,"⁴ because they swore to

¹ The name comes from that of the broom plant (*Latin planta genesta*), a sprig of which Henry's father used to wear in his hat. The family is also called Angevin, because Henry on his father's side descended from the counts of Anjou in France.

² See page 419.

³ Latin *verum dictum*, "a true statement."

⁴ Latin *juro*, "I take an oath."



WINDSOR CASTLE

The town of Windsor lies on the west bank of the Thames, about twenty-one miles from London. Its famous castle has been the chief residence of English sovereigns from the time of William the Conqueror. The massive round tower, which forms the most conspicuous feature of the castle, was built by Henry III about 1272 A.D., but Edward III wholly reconstructed it about 1344 A.D. The state apartments of the castle include the throne room, a guard room with medieval armor, a reception room adorned with tapestries, picture galleries, and the royal library.

tell the truth. In Henry's time this method of securing justice applied only to civil cases, that is, to cases affecting land and other forms of property, but later it was extended to persons charged with criminal offenses. Thus arose the "petty jury," an institution which nearly all European peoples have borrowed from England.

Another of Henry's innovations developed into the "grand jury." Before his time many offenders went unpunished, especially if they were so powerful that no private individual dared accuse them. Henry provided that when the king's justices came to a county court a number of selected men should be put upon their oath and required to give the names of any persons whom they knew or believed to be guilty of crimes. Such persons were then to be arrested and tried. This "grand jury," as it came to be called, thus had the public duty of making accusations, whether its members felt any personal interest in the matter or not.

The decisions handed down by the legal experts who composed the royal court formed the basis of the English system of Common law jurisprudence. It received the name Common law because it grew out of such customs as were common to the realm, as distinguished from those which were merely local. This law, from Henry's II's time, became so widespread and so firmly established that it could not be supplanted by the Roman law followed on the Continent. Carried by English colonists across the seas, it has now come to prevail throughout a great part of the world.

184. The Great Charter, 1215 A.D.

The great Henry, from whose legal reforms English-speaking peoples receive benefit even to-day, was followed by his son, Richard I and John, 1189-1216 A.D. Richard, the Lion-hearted crusader.¹ After a short reign Richard was succeeded by his brother, John, a man so cruel, tyrannical, and wicked that he is usually regarded as the worst of English kings. In a war with the French ruler, Philip Augustus, John

¹ See pages 475-476.

The Great Charter

503



PETERS, ENGRS., BOSTON

DOMINIONS OF THE PLANTAGENETS IN ENGLAND AND FRANCE

lost Normandy and some of the other English possessions on the Continent.¹ In a dispute with Innocent III he ended by making an abject submission to the Papacy.² Finally, John's oppressive government provoked a revolt, and he was forced to grant the charter of privileges known as Magna Carta.



EXTRACT FROM THE GREAT CHARTER

Facsimile of the opening lines. Four copies of Magna Carta, sealed with the great seal of King John, as well as several unsealed copies, are in existence. The British Museum possesses two of the sealed copies; the other two belong to the cathedrals of Lincoln and Salisbury, respectively.

The Norman Conquest had made the king so strong that his authority could be resisted only by a union of all classes of the people. The feudal lords were obliged to unite with the clergy and the commons,³ in order to save their honor, their estates, and their heads.

Winning of Magna Carta, 1215 A.D. Matters came to a crisis in 1215 A.D., when the nobles, supported by the archbishop of Canterbury, placed their demands for reform in writing before the king. John swore furiously that they were "idle dreams without a shadow of reason" and refused to make any concessions. Thereupon the nobles formed the "army of God and the Holy Church," as it was called, and occupied London, thus ranging the townspeople on their side. Deserted by all except the hired troops which he had brought from the Continent, John was compelled

¹ See page 514.

² See page 461.

³ A term which refers to all freemen in town and country below the rank of nobles.

to yield. At Runnimeade on the Thames, not far from Windsor, he set his seal to the Great Charter.

Magna Carta does not profess to be a charter of liberties for all Englishmen. Most of its sixty-three clauses merely guarantee to each member of the coalition against John — nobles, clergy, and commons — those special privileges which the Norman rulers had tried to take away. Very little is said in this long document about the serfs, who composed probably five-sixths of the population of England in the thirteenth century.

But there are three clauses of Magna Carta which came to have a most important part in the history of English freedom. The first declared that no taxes were to be levied on the nobles — besides the three recognized feudal aids¹ — except by consent of the Great Council of the realm.² By this clause the nobles compelled the king to secure their consent before imposing any taxation. The second set forth that no one was to be arrested, imprisoned, or punished in any way, except after a trial by his equals and in accordance with the law of the land. The third said simply that to no one should justice be sold, denied, or delayed. These last two clauses contained the germ of great legal principles on which the English people relied for protection against despotic kings. They form a part of our American inheritance from England and have passed into the laws of all our states.

185. Parliament during the Thirteenth Century

The thirteenth century, which opened so auspiciously with the winning of the Great Charter, is also memorable as the time when England developed her Parliament³ into something like its present form. The first steps in parliamentary government were taken during the reign of John's son, Henry III.

¹ See page 418.

² Made up of the chief lords and bishops.

³ The word "parliament," from French *parler*, "to speak," originally meant a talk or conference. Later, the word came to be applied to the body of persons assembled for conference.

It had long been the custom in England that in all important matters a ruler ought not to act without the advice and consent of his leading men. The Anglo-Saxon kings sought the advice and consent of their Witenagemot,¹ a body of nobles, royal officers, bishops, and abbots. It approved laws, served as a court of final appeal, elected a new monarch, and at times deposed him. The Witenagemot did not disappear after the Norman Conquest. Under the name of the Great Council it continued to meet from time to time for consultation with the king. This assembly was now to be transformed from a feudal body into a parliament representing the entire nation.

The Great Council, which by one of the provisions of Magna Carta had been required to give its consent to the levying of feudal dues, met quite frequently during Henry III's reign. On one occasion, when Henry was in urgent need of money and the bishops and lords refused to grant it, the king took the significant step of calling to the council two knights from each county to declare what aid they would give him. These knights, so ran Henry's summons, were to come "in the stead of each and all," in other words, they were to act as representatives of the counties. Then in 1265 A.D., when the nobles were at war with the king, a second and even more significant step was taken. Their leader, Simon de Montfort, summoned to the council not only two knights from each county, but also two citizens from each of the more important towns.

The custom of selecting certain men to act in the name and on the behalf of the community had existed during Anglo-

The representative system Saxon times in local government. Representatives of the counties had been employed by the Norman kings to act as assessors in levying taxes.

As we have just learned, the "juries" of Henry II also consisted of such representatives. The English people, in fact, were quite familiar with the idea of representation long before it was applied on a larger scale to Parliament.

¹ See page 407 and note 1.

Simon de Montfort's Parliament included only his own supporters, and hence was not a truly national body. But it made a precedent for the future. Thirty years later Edward I called together at Westminster, now a part of London, a Parliament which included all classes of the people. Here were present archbishops, bishops, and abbots, earls and barons, two knights from every county, and two townsmen to represent each town in that county. After this time all these classes were regularly summoned to meet in assembly at Westminster.

"Model
Parliament"
of Edward I,
1295 A.D.

The separation of Parliament into two chambers came in the fourteenth century. The House of Lords included the nobles and higher clergy, the House of Commons, the representatives from counties and cities. This bicameral arrangement, as it is called, has been followed in the parliaments of most modern countries.

House of
Lords and
House of
Commons

The early English Parliament was not a law-making but a tax-voting body. The king would call the two houses in session only when he needed their sanction for raising money. Parliament in its turn would refuse to grant supplies until the king had corrected abuses in the administration or had removed unpopular officials. This control of the public purse in time enabled Parliament to grasp other powers. It became an accepted principle that royal officials were responsible to Parliament for their actions, that the king himself might be deposed for good cause, and that bills, when passed by Parliament and signed by the king, were the law of the land. England thus worked out in the Middle Ages a system of parliamentary government which nearly all civilized nations have held worthy of imitation.

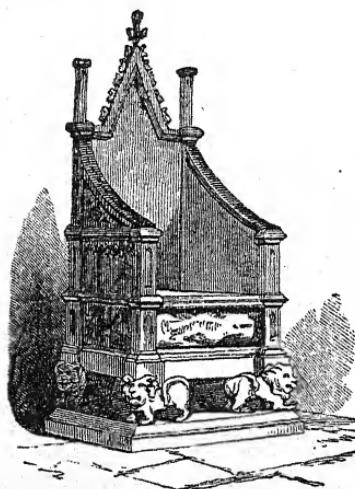
Powers of
Parliament

186. Expansion of England under Edward I, 1272-1307 A.D.

Our narrative has been confined until now to England, which forms, together with Wales and Scotland, the island known as Great Britain. Ireland is the only other important division of

the United Kingdom. It was almost inevitable that in process of time the British Isles should have come under a single government, but political unity has not yet fused English, Scotch, Welsh, and Irish into a single people.

The conquest of Britain by the Anglo-Saxons drove many of the Welsh,¹ as the invaders called the Britons, into the western part of the island. This district, henceforth known as Wales, was one of the last strongholds of the Celts. Even to-day a variety of the old Celtic language, called Cymric, is still spoken by the Welsh people.



CORONATION CHAIR, WESTMINSTER ABBEY

Every English ruler since Edward I has been crowned in this oak chair. Under the seat is the "Stone of Scone," said to have been once used by the patriarch Jacob. Edward I brought it to London in 1291 A.D., as a token of the subjection of Scotland.

Common law. He called his in the country, the "Prince of Wales," and this title has ever since been borne by the heir apparent to the English throne. The work of uniting Wales to England went on slowly, and two centuries elapsed before Wales was granted representation in the House of Commons.

¹ See page 319.

Scotland derives its name from the Scots, who came over from Ireland early in the fifth century.¹ The northern Highlands,



a nest of rugged mountains washed by cold and stormy seas, have always been occupied in historic times by a Celtic-speaking people, whose language, called Gaelic, is not yet extinct there. This part of Scotland, like Wales, was a home of freedom. The Romans did not attempt to annex the Highlands, and the Anglo-Saxons and Danes never

¹ See page 246.

penetrated their fastnesses. On the other hand the southern Lowlands, which include only about one-third of Scotland, were subdued by the Teutonic invaders, and so this district became thoroughly English in language and culture.¹

One might suppose that the Lowlands, geographically only

an extension of northern

The Scottish England and kingdom inhabited by an English-speaking people, would have early united with the southern kingdom. But matters turned out otherwise. The Lowlands and the Highlands came together under a line of Celtic kings, who fixed their residence at Edinburgh and long maintained their independence.

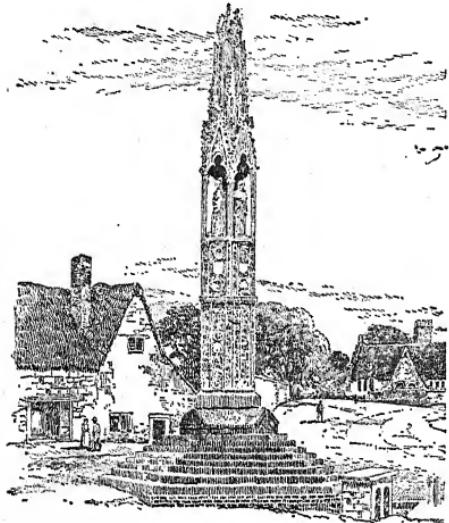
Edward I, having con-

quered Wales, took ad-

Scotland vantage of annexed by the disturbed

Edward I conditions

which prevailed in Scot-
land to interfere in the



A QUEEN ELEANOR CROSS

After the death of his wife Eleanor, Edward I caused a memorial cross to be set up at each place where her funeral procession had stopped on its way to London. There were originally seven crosses. Of the three that still exist, the Geddington cross is the best preserved. It consists of three stories and stands on a platform of eight steps.

affairs of that country. The Scotch offered a brave but futile resistance under William Wallace. This heroic leader, who held out after most of his countrymen submitted, was finally captured and executed. His head, according to the barbarous practice of the time, was set upon a pole on London Bridge. The English king now annexed Scotland without further opposition.

But William Wallace by his life and still more by his death had lit a fire which might never be quenched. Soon the Scotch

¹ See the map, page 321.

found another champion in the person of Robert Bruce. Edward I, now old and broken, marched against him, but died before reaching the border. The weakness of his son, Edward II, permitted the Scotch, ably led by Bruce, to win the signal victory of Bannockburn, near Stirling Castle. Here the Scottish spearmen drove the English knighthood into ignominious flight and freed their country from its foreign overlords.

Robert Bruce
and Ban-
nockburn,
1314 A.D.

The battle of Bannockburn made a nation. A few years afterwards the English formally recognized the independence of the northern kingdom. So the great design of Edward I to unite all the peoples of Britain under one government had to be postponed for centuries.¹

No one kingdom ever arose in Ireland out of the numerous tribes into which the Celtic-speaking inhabitants were divided. The island was not troubled, however, by foreign invaders till the coming of the Northmen in the ninth century.² The English, who first entered Ireland during the reign of Henry II, did not complete its conquest till the seventeenth century. Ireland by its situation could scarcely fail to become an appanage of Great Britain, but the dividing sea has combined with differences in race, language, and religion, and with English misgovernment, to prevent anything like a genuine union of the conquerors and the conquered.

187. Unification of France, 987-1328 A.D.

Nature seems to have intended that France should play a leading part in European affairs. The geographical unity of the country is obvious. Mountains and seas form its permanent boundaries, except on the north-east where the frontier is not well defined. The western coast of France opens on the Atlantic, now the greatest highway of the world's commerce, while on the southeast France touches the Mediterranean, the home of classical civilization. This

Physical
France

¹ In 1603 A.D. James VI of Scotland ascended the throne of England as James I. In 1707 A.D. the two countries adopted a plan of union which gave them a common Parliament and one flag.

² See page 397.

intermediate position between two seas helps us to understand why French history should form, as it were, a connecting link between ancient and modern times.

But the greatness of France has been due, also, to the qualities of the French people. Many racial elements have contributed to the population. The blood of prehistoric tribes, whose monuments and grave mounds are scattered over the land, still flows in the veins of Frenchmen. At the opening of historic times France was chiefly occupied by the Celts, whom Julius Cæsar found there and subdued. The Celts, or Gauls, have formed in later ages the main stock of the French nation, but their language gave place to Latin after the Roman conquest. In the course of five hundred years the Gauls were so thoroughly Romanized that they may best be described as Gallo-Romans. The Burgundians, Franks, and Northmen afterwards added a Teutonic element to the population, as well as some infusion of Teutonic laws and customs.

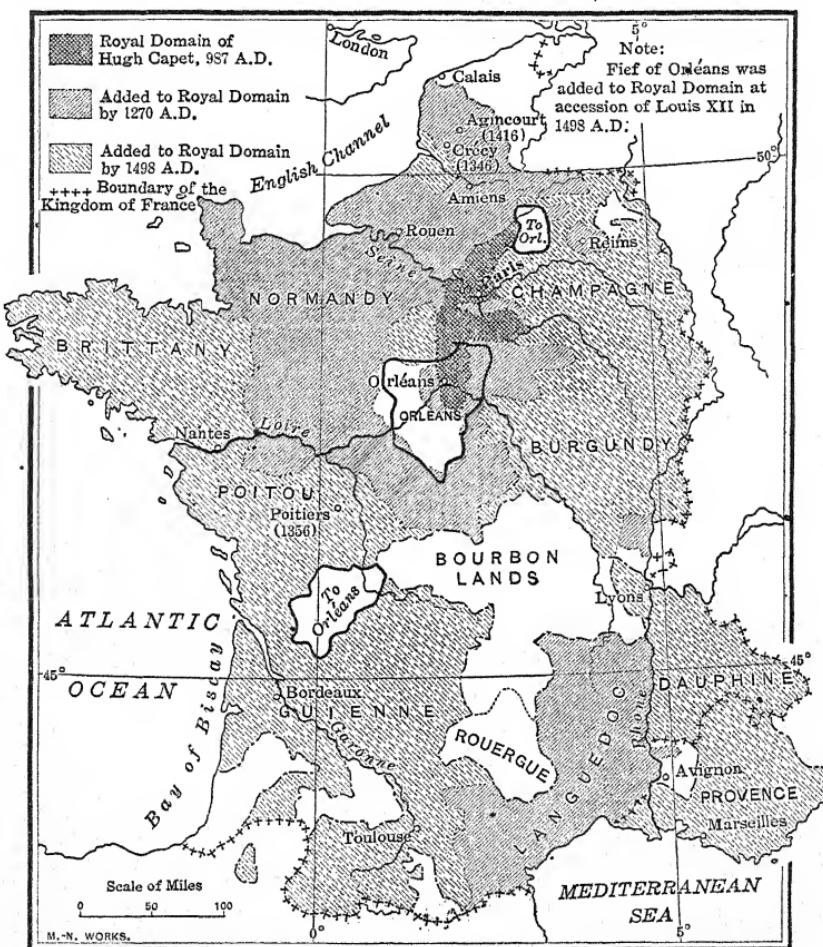
France, again, became a great nation because of the greatness of its rulers. Hugh Capet, who became the French king in 987 A.D.¹, was fortunate in his descendants. The Capetian dynasty was long lived, and for more than three centuries son followed father on the throne without a break in the succession.² During this time the French sovereigns worked steadily to exalt the royal power and to unite the feudal states of medieval France into a real nation under a common government. Their success in this task made them, at the close of the Middle Ages, the strongest monarchs in Europe.

Hugh Capet's duchy — the original France — included only France and a small stretch of inland country centering about its fiefs Paris on the Seine and Orléans on the Loire. His election to the kingship did not increase his power over the great lords who ruled in Normandy, Brittany, Aquitaine,

¹ See page 403.

² From 987 A.D. to 1328 A.D. France had only fourteen kings. The average length of their reigns was, therefore, something more than twenty-four years.

Burgundy, and other parts of the country. They did homage to the king for their fiefs and performed the usual feudal services,



UNIFICATION OF FRANCE DURING THE MIDDLE AGES

but otherwise regarded themselves as independent in their own territories.

The most considerable additions to the royal domains were made by Philip II, called Augustus. We have already referred to his contest with Pope Innocent III and to his participation

in the Third Crusade.¹ The English king, John, was Philip's vassal for Normandy and other provinces in France. A quarrel between the two rulers gave Philip an opportunity to declare John's fiefs forfeited by feudal law. Philip then seized all the English possessions north of the river Loire. The loss of

**Philip II,
Augustus,
1180-1223
A.D.** these possessions abroad had the result of separating England almost completely from Continental interests; for France it meant a great increase in territory and population. Philip made Paris his chief residence, and that city henceforth became the capital of France.

During the long reign of Philip's grandson, Louis IX, rich districts to the west of the Rhone were added to the royal domains. This king, whose Christian virtues led to his canonization, distinguished himself as **Louis IX, the
Saint, 1226-
1270 A.D.** an administrator. His work in unifying France may be compared with that of Henry II in England. He decreed that only the king's money was to circulate in the provinces owned directly by himself, thus limiting the right of coinage enjoyed by feudal lords. He restricted very greatly the right of private war and forbade the use of judicial duels. Louis also provided that important cases could be appealed from feudal courts to the king's judges, who sat in Paris and followed in their decisions the principles of Roman law. In these and other ways he laid the foundations of absolute monarchy in France.

The grandson of St. Louis, Philip IV, did much to organize a financial system for France. Now that the kingdom had become so large and powerful, the old feudal dues were insufficient to pay the salaries of the royal officials and support a standing army. Philip resorted to new methods of raising revenue by imposing various taxes and by requiring the feudal lords to substitute payments in money for the military service due from them. **Philip IV, the
Fair, 1285-
1314 A.D.**

Philip also called into existence the Estates-General, an assembly in which the clergy, the nobles, and representatives

¹ See pages 461, 475.

from the commons (the "third estate") met as separate bodies and voted grants of money. The Estates-General arose almost at the same time as the English Parliament, to which it corresponded, but it never secured the extensive authority of that body. After a time the kings of France became so powerful that they managed to reign without once summoning the nation in council. The French did not succeed, as the English had done, in founding political liberty upon the vote and control of taxation.

188. The Hundred Years' War between France and England, 1337-1453 A.D.

The task of unifying France was interrupted by a deplorable war between that country and England. It continued, including periods of truce, for over a century. The pretext for the war was found in a disputed succession. In 1328 A.D. the last of the three sons of Philip IV passed away, and the direct line of the house of Capet, which had reigned over France for more than three hundred years, came to an end. The English ruler, Edward III, whose mother was the daughter of Philip IV, considered himself the next lineal heir. The French nobles were naturally unwilling to receive a foreigner as king, and gave the throne, instead, to a nephew of Philip IV. This decision was afterwards justified on the ground that, by the old law of the Salian Franks, women could neither inherit estates nor transmit them to a son.¹



ROYAL ARMS OF
EDWARD III

Edward III, having in 1340 A.D. set up a claim to the throne of France, proceeded to add the French lilies (*fleurs-de-lis*) to his coat of arms. He also took as his motto *Dieu et mon Droit* ("God and my Right"). The lilies of France remained in the royal arms till 1801 A.D.; the motto is still retained.

¹ Hence the name "Salic law" applied to the rule excluding women from succession to the French throne.

Edward III at first accepted the situation. Philip VI, however, irritated Edward by constant encroachments on the territories which the English still kept in France. Reasons for the war Philip also allied himself with the Scotch and interfered with English trade interests in the county of Flanders.¹ This attitude of hostility provoked retaliation. Edward now reasserted his claim to the crown of France and prepared by force of arms to make it good.



ENGLISH ARCHER

From an old manuscript.

effect upon the bodies of men and horses alike. Henceforth infantry, when properly armed and led, were to prove themselves on many a bloody field more than a match for feudal cavalry. The long bow, followed later by the musket, struck a deadly blow at feudalism.

Edward's son, the Prince of Wales, when only sixteen years of age, won his spurs by distinguished conduct at Crécy. It was the "Black Prince,"² also, who gained the day at Poitiers, where he took prisoner the French king, John. Toward his royal captive he behaved in chivalrous

¹ See page 550.

² Probably so called from the black armor which he wore. It may still be seen above his tomb in Canterbury Cathedral.

Battles of Crécy, 1346
Poitiers, 1356

A.D., and A.D. Ten years later the English at Poitiers almost annihilated another French force much superior in numbers. These two battles were mainly won by foot soldiers armed with the long bow, in the use of which the English excelled. Ordinary iron mail could not resist the heavy, yard-long arrows, which fell with murderous

fashion. At supper, on the evening of the battle, he stood behind John's chair and waited on him, praising the king's brave deeds. But this "flower of knighthood," who regarded warfare as only a tournament on a larger scale, could be ruthless in his treatment of the common people. On one occasion he caused three thousand inhabitants of a captured town — men, women and children — to be butchered before his eyes. The incident shows how far apart in the Middle Ages were chivalry and humanity.

The English, in spite of their victories, could not conquer France. The French refused to fight more pitched battles and retired to their castles and fortified towns. The ^{Renewal of} war almost ceased for many years after the death ^{the war} of Edward III. It began again early in the fifteenth century, and the English this time met with more success. They gained possession of almost all France north of the Loire, except the important city of Orléans. Had the English taken it, French resistance must have collapsed. That they did not take it was due to one of the most remarkable women in history — Joan of Arc.¹

Joan was a peasant girl, a native of the little village of Domrémy. Always a devout and imaginative child, she early began to see visions of saints and angels and to hear ^{The "Maid} mysterious voices. At the time of the siege of ^{of Orléans,} ^{1429 A.D.} Orléans the archangel Michael appeared to her, so she declared, and bade her go forth and save France. Joan obeyed, and though barely seventeen years of age made her way to the court of the French king. There her piety, simplicity, and evident faith in her mission overcame all doubts. Clad in armor, girt with an ancient sword, and with a white banner borne before her, Joan was allowed to accompany an army for the relief of Orléans. She inspired the French with such enthusiasm that they quickly compelled the English to raise the siege. Then Joan led her king to Reims and stood beside him at his coronation in the cathedral.

Though Joan was soon afterwards captured by the English,

¹ In French, Jeanne d'Arc.

who, to their lasting dishonor, burned her as a witch, her example nerved the French to further resistance. The English gradually lost ground and in 1453 A.D., the year of the fall of Constantinople, abandoned the effort to conquer a land much larger than their own. They retained of the French territories only the port of Calais and the Channel Islands.¹

Few wars have had less to justify them, either in their causes or in their consequences, than this long struggle between England and Francé. It was a calamity to both lands. For England it meant the dissipation abroad of the energies which would have been better employed at home. For France it resulted in widespread destruction of property, untold suffering, famines, and terrible loss of life. From this time dates that traditional hostility between the two countries which was to involve them in future conflicts. One beneficial effect the war did have. It helped to make the two nations conscious of their separate existence. The growth of a national feeling, the awakening of a sentiment of patriotism, was especially marked in France, which had fought so long for independence.

Shortly after the conclusion of the Hundred Years' War the two branches of the English royal family became involved in desperate struggle for the crown. It was known as the War of the Roses, because the house of York took as its badge a white rose and the house of Lancaster, a red rose. The contest lasted till 1485 A.D., when the Lancastrians conquered, and their leader, Henry Tudor, ascended the throne as Henry VII. He married a Yorkist wife, thus uniting the two factions, and founded the Tudor dynasty. The War of the Roses arrested the progress of English freedom. They created a demand for a strong monarchy which could keep order and prevent civil strife between the nobles. The Tudors met that demand and ruled as absolute sovereigns. It was more than a century before Parliament, representing the

¹ Calais went back to the French in 1558 A.D. The Channel Islands are still English possessions.

people, could begin to win back free government. It did this only at the cost of a revolution.

France also issued from the Hundred Years' War with an absolute government. Strengthened by victory over the English, the French kings were able to reduce both the nobility and the commons to impotence. During the reign of Louis XI (1461–1483 A.D.) the royal domains were enlarged by the addition of Anjou, Provence, and the duchy of Burgundy. His son, Charles VIII (1483–1498 A.D.), made Brittany a possession of the French crown. The unification of France was now almost complete.

France after
the Hundred
Years' War

189. Unification of Spain (to 1492 A.D.)

The Spanish peninsula, known to the Romans as Hispania, is sharply separated from the rest of Europe by the Pyrenees Mountains. At the same time the nearness of the peninsula to Africa has always brought it into intimate relations with that continent. Just as Russia has formed a link between Asia and Europe, so Spain has served as a natural highway from Africa to Europe.

The first settlers in Spain, of whom we know anything, were the Iberians. They may have emigrated from northern Africa. After them came the Celts, who overran a large part of the peninsula and appear to have mingled with the Iberians, thus forming the mixed people known as Celtiberians. In historic times Spain was conquered by the Carthaginians, who left few traces of their occupation, by the Romans, who thoroughly Romanized the country, by the Visigoths, who founded a Germanic kingdom, and lastly by the Moors, who introduced Arabian culture and the faith of Islam.¹ These invaders were not numerous enough greatly to affect the population, in which the Celtiberian strain is still predominant.

The Moors never wholly conquered a fringe of mountain territory in the extreme north of Spain. Here a number of

¹ See pages 164, 169, 244, 378. The Arabs and Berbers who settled in Spain are generally called Moors.

small Christian states, including León, Castile, Navarre, and Aragon, came into being. In the west there also arose the Christian state of Portugal. Geographically, Portugal belongs to Spain, from which it is separated only by artificial frontiers, but the country has usually managed to maintain its independence.

Acting sometimes singly and sometimes in concert, the Christian states fought steadily to enlarge their boundaries at the expense of their Moslem neighbors. The contest had the nature of a crusade, for it was blessed by the pope and supported by the chivalry of Europe. Periods of victory alternated with periods of defeat, but by the close of the thirteenth century Mohammedan Spain had been reduced to the kingdom of Granada at the southern extremity of the peninsula.

The long struggle with the Moors made the Spanish a patriotic people, keenly conscious of their national unity. The achievements of Christian warriors were recited in countless ballads, and especially in the fine *Poem of the Cid*. It deals with the exploits of Rodrigo Diaz, better known by the title of the Cid (lord) given to him by the Moors. The Cid of romance was the embodiment of every knightly virtue; the real Cid was a bandit, who fought sometimes for the Christians, sometimes against them, but always in his own interest. The Cid's evil deeds were forgotten, however, and after his death in 1099 A.D. he became the national hero of Spain.

Meanwhile the separate Spanish kingdoms were coming together to form a nation. León and Castile in 1230 A.D. combined into the one kingdom of Castile, so named because its frontiers bristled with castles against the Moors. But the most important step in the making of Spain was the marriage of Ferdinand of Aragon to Isabella of Castile, leading in 1479 A.D. to the union of these two kingdoms. About the same time the Castilian language began to crowd out the other Spanish dialects and to become the national speech.

Christian
states of
Spain

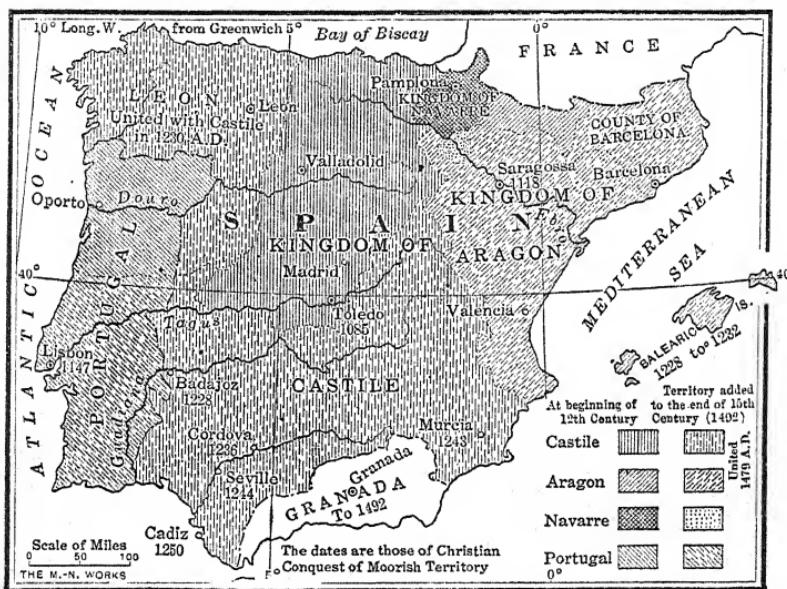
Recovery of
Spain from
the Moors

The Cid

Union of
Castile and
Aragon,
1479 A.D.

The new sovereigns of Spain aimed to continue the unification of the peninsula by the conquest of Granada. No effort was made by the Turks, who shortly before had captured Constantinople, to defend this last stronghold of Islam in the West. The Moors, though thrown upon their own resources, made a gallant resistance. At least once Ferdinand wearied of the struggle, but

Conquest
of Granada,
1492 A.D.



UNIFICATION OF SPAIN DURING THE MIDDLE AGES

Isabella's determination never wavered. In 1492 A.D. Granada surrendered, and the silver cross of the crusading army was raised on the highest tower of the city. Moslem rule in Spain, after an existence of almost eight centuries, now came to an end.

Ferdinand and Isabella belong in the front rank of European sovereigns. Like their contemporaries, Henry VII and Louis XI, they labored with success to build up an absolute monarchy. Spain had found, as England and France had found, that feudalism spelled disorder, and that only a strong central government could keep

Rule of
Ferdinand
and Isabella

the peace, repress crime, and foster trade and commerce. Ferdinand and Isabella firmly established the supremacy of the crown. By the end of the fifteenth century Spain had become a leading European power. Its importance in the councils of Europe was soon to be increased by the marriage of a daughter of Ferdinand and Isabella to the heir of the Austrian house of Hapsburg.

190. Austria and the Swiss Confederation, 1273-1499 A.D.

The name Austria — in German Oesterreich — means simply the eastern part of any kingdom. It came to be applied particularly to the territory on the Danube east of Bavaria, which Otto the Great had formed into a mark or border province for defense against the Magyars.¹ This mark, soon to be known as Austria, gained an important place among German states. The frontiers were pushed down the Danube valley and the capital was finally located at Vienna, once a Roman city. Frederick Barbarossa raised Austria to the rank of a duchy. Rudolf of Hapsburg, who became emperor in 1273 A.D., first brought the country into the hands of the Hapsburg family.²

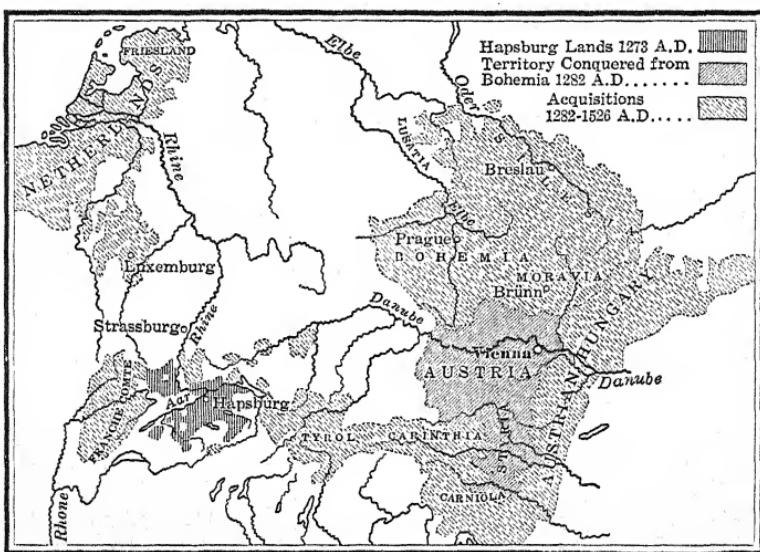
The Hapsburgs founded the power of the present Austrian monarchy. At the end of the fourteenth century their dominions included a large part of eastern Germany,³ reaching from beyond the Danube southward to the Adriatic. Early in the sixteenth century they secured Bohemia, a Slavic land thrust like a wedge into German territory, as well as part of the Magyar land of Hungary. The possession of these two kingdoms gave Austria its special character of a state formed by the union under one ruler of several wholly distinct nations. Meanwhile the right of election as Holy Roman Emperor became hereditary in the Hapsburg family.

¹ See page 316.

² See page 462.

³ The duchies of Upper and Lower Austria, Styria, Carinthia, and Carniola, and the county of Tyrol.

Switzerland, during the earlier period of the Middle Ages, formed a part of the German duchy of Swabia and belonged to the Holy Roman Empire.¹ About two-thirds of Switzerland the population of Switzerland remain German in speech and feeling, though now the country includes districts



GROWTH OF THE HAPSBURG POSSESSIONS

in which French or Italian are spoken. All Swiss laws are still proclaimed in the three languages.

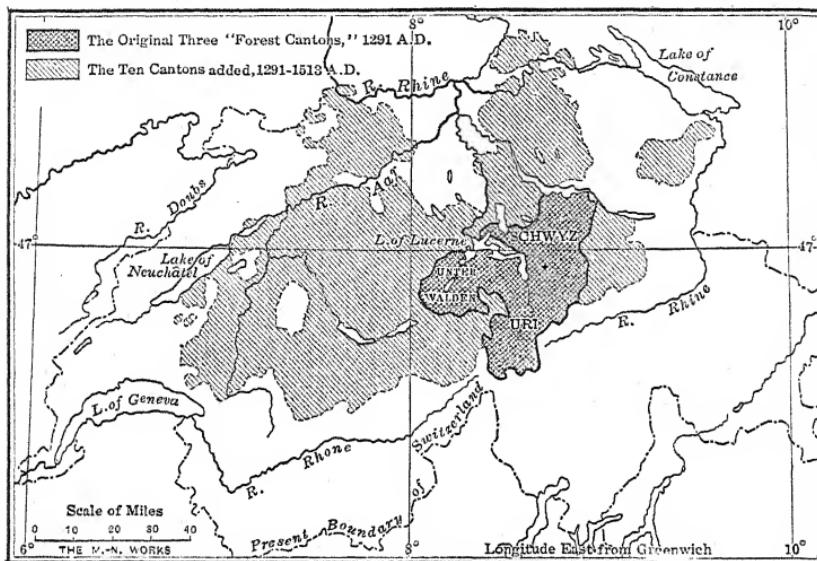
Swiss history is closely bound up with that of Austria. The little mountain communities of Schwyz,² Uri, and Unterwalden, on the shores of beautiful Lake Lucerne, were Switzerland possessions of the counts of Hapsburg. In 1291 and Austria A.D., the year when Rudolf of Hapsburg died, these three "Forest Cantons" formed a confederation for resistance to their Hapsburg overlords. Additional cantons joined the league, which now entered upon a long struggle, dear to all lovers of liberty, against Austrian rule. Nowhere did the old methods of feudal

¹ See the map facing page 462.

² From Schwyz comes the name Switzerland.

warfare break down more conspicuously than in the battles gained by Swiss pikemen over the haughty knights of Austria. The struggle closed in 1499 A.D., when Switzerland became practically a free state.¹

Switzerland has two heroes of her war for independence.



THE SWISS CONFEDERATION, 1291-1513 A.D.

William Tell is a wholly mythical character, for the story of a skillful marksman who succeeds in striking off some small object placed on a child's head is found in England, Norway, Denmark, and other countries. The Swiss have localized it in Uri. Another popular hero has a better claim to historical existence. It is said that at a critical moment in the battle of Sempach, when the Swiss with their short weapons failed to break the Austrian ranks, Arnold von Winkelried, a man of Unterwalden, came to the rescue. Rushing single-handed upon the enemy, he seized all the spears within reach and turned them into his own body. He thus opened a gap in the line, through which the Swiss pressed on to victory. Winkelried's deed might

William
Tell and
Arnold von
Winkelried

¹ The independence of the country was not formally recognized till 1648 A.D.

well have been performed, though the evidence for it is very scanty.

Little Switzerland, lying in the heart of the Alps and surrounded by powerful neighbors, is one of the most interesting states in Europe. The twenty-two communities, or cantons, which make up the Swiss Confederation, differ among themselves in language, religion (Roman Catholic or Protestant), and customs, according to their nearness to Germany, France, or Italy. Nevertheless the Swiss form a patriotic and united nation. It is remarkable that a people whose chief bond of union was common hostility to the Austrian Hapsburgs, should have established a federal government so strong and enduring.

191. Expansion of Germany

An examination of the map shows how deficient Germany is in good natural boundaries. The valley of the Danube affords an easy road to the southeast, a road which the early rulers of Austria followed as far as Vienna and the Hungarian frontier. Eastward along the Baltic no break occurs in the great plain stretching from the North Sea to the Ural Mountains. It was in this direction that German conquests and colonization during the Middle Ages laid the foundation of modern Prussia.

The Germans, in descending upon the Roman Empire, had abandoned much of their former territories to the Slavs. In the reign of Charlemagne all the region between the Elbe and the Vistula belonged to Slavic tribes. To win it back for Germany required several centuries of hard fighting. The Slavs were heathen and barbarous, so that warfare with them seemed to be a kind of crusade. In the main, however, German expansion eastward was a business venture, due to the need for free land. It was the same need which in the nineteenth century carried the frontiers of the United States from the Alleghanies to the Pacific.

German expansion began early in the tenth century, when Henry the Fowler annexed Brandenburg between the Elbe

and the Oder.¹ Subsequently much of the territory between Brandenburg the Oder and the Vistula, including Pomerania and on the southern coast of the Baltic, came under Pomerania German control. The Slavic inhabitants were exterminated or reduced to slavery. Their place was taken by thousands of German colonists, who introduced Christianity, built churches and monasteries, cleared the woods, drained the marshes, and founded many cities destined to become centers of German trade and culture.

Between the Vistula and the Niemen lay the lands of the Prussians, a non-Teutonic people closely related to the Slavs.

Prussia The Prussian language and religion have disappeared, the Prussians themselves have been completely absorbed by the Germans who settled in their country, but the Prussian name is borne to-day by one of the great states of modern Europe.

The conquest and conversion of the Prussians was accomplished by the famous order of Teutonic Knights. It had been founded in Palestine as a military-religious order, **The Teutonic Order** at the time of the Third Crusade.² The decline of the crusading movement left the knights with no duties to perform, and so they transferred their activities to the Prussian frontier, where there was still a chance to engage in a holy war. Throughout the thirteenth and fourteenth centuries the Teutonic Order flourished, until its grand master ruled over the entire Baltic coast from the Vistula to the gulf of Finland. The knights later had to relinquish much of this region to the Slavs, but they sowed there the seeds of civilization. Russia's Baltic provinces³ are to-day the richest and most advanced in the empire.

Germany at the close of the Middle Ages was not a united, intensely national state, such as had been established in England, France, and Spain. It had split into hundreds of principalities, none large, some extremely small, and all practically independent of the feeble German kings.⁴

¹ See page 315.

² See page 473.

³ Courland, Livonia, and Esthonia.

⁴ See pages 319, 462.

This weakness of the central power condemned Germany to a minor part in the affairs of Europe, as late as the nineteenth century. Yet Germany found some compensation for political



* GERMAN EXPANSION EASTWARD DURING THE MIDDLE AGES

backwardness in the splendid city life which it developed during the later Middle Ages. The German cities, together with those of Italy and other European lands, now call for our attention.

Studies

1. On an outline map indicate (*a*) William the Conqueror's French dominions and (*b*) additional dominions of the Plantagenet kings in France.
2. Prepare a chart showing the leading rulers mentioned in this chapter. Arrange your material in parallel columns with dates, one column for England, one for France, and one for the other European countries.
3. Locate the following places: Crécy; Calais; Poitiers; Salisbury; Stirling; Edinburgh; Orléans; and Granada.
4. What happened in 987 A.D.? in 1066 A.D.? in 1215 A.D.? in 1295 A.D.? in 1346 A.D.? in 1453 A.D.? in 1485 A.D.?
5. Distinguish between a nation, a government, and a state.
6. Are unity of race, a common language, a common religion, and geographical unity of themselves sufficient to make a nation? May a nation arise where these bonds are lacking?
7. "The thirteenth century gave Europe the nations as we now know them." Comment on this statement.
8. Account for the rise of national feeling in France, Spain, Scotland, and Switzerland.
9. "Good government in the Middle Ages was only another name for a public-spirited and powerful monarchy." Comment on this statement.
10. What advantages has trial by jury over the older forms of trial, such as oaths, ordeals, and the judicial duel?
11. Explain the difference between a grand jury and a trial, or petty jury.
12. Compare the extent of territory in which Roman law now prevails with that which follows the Common law.
13. Why was the Parliament of 1295 A.D. named the "Model Parliament"?
14. Why has England been called "the mother of parliaments"?
15. Distinguish between England and Great Britain. Between Great Britain and the United Kingdom.
16. What were the Roman names of England, Scotland, and Ireland?
17. "Islands seem dedicated by nature to freedom." How does the history of Ireland illustrate this statement?
18. Trace on the map the main water routes in France between the Mediterranean and the Atlantic.
19. Show that Paris occupies an exceptionally good location for a capital city.
20. What French kings did most to form the French nation?
21. Why have queens never ruled in France?
22. Compare the Hundred Years' War and the Peloponnesian War as needless conflicts.
23. Compare Joan of Arc's visions with those of Mohammed.
24. "Beyond the Pyrenees begins Africa." What does this statement mean?
25. Why was Spain inconspicuous in European politics before the opening of the sixteenth century?
26. Look up in an encyclopedia the story of William Tell and prepare an oral report upon it.
27. Why was the German system of elective rulers politically less advantageous than the settled hereditary succession which prevailed in England and France?

CHAPTER XXIII

EUROPEAN CITIES DURING THE LATER MIDDLE AGES

192. Growth of the Cities

CIVILIZATION has always had its home in the city.¹ The statement applies as well to medieval times as to the present day. Nothing marks more strongly the backwardness of the early Middle Ages than the absence of large and flourishing cities throughout western Europe. The growth of trade in the latter Middle Ages led, however, to a civic revival beginning in the eleventh century. This change from rural to urban life was scarcely less significant for European history than the change from the feudal to the national state.

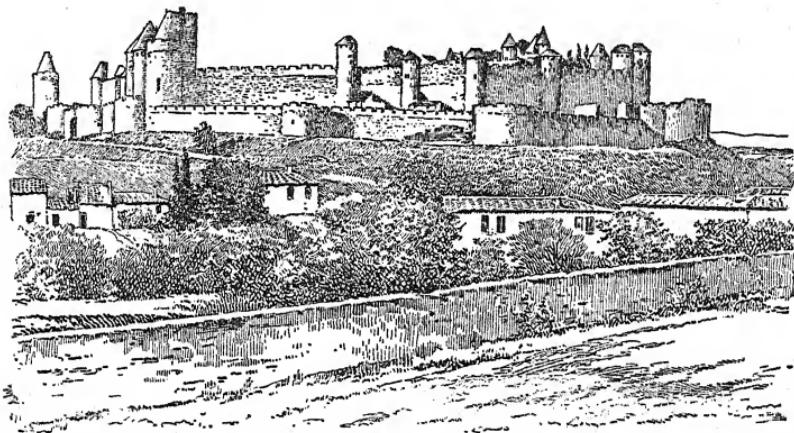
A number of medieval cities stood on the sites, and even within the walls, of Roman municipalities. Particularly in Italy, southern France, and Spain, and also in the Rhine and Danube regions, it seems that some ancient *municipia* had never been entirely destroyed during the Germanic invasions. They preserved their Roman names, their streets, aqueducts, amphitheaters, and churches, and possibly vestiges of their Roman institutions. Among them were such important centers as Milan, Florence, Venice, Lyons, Marseilles, Paris, Vienna, Cologne, London, and York.

Many medieval cities were new foundations. Some rose to importance because of advantages of situation. A place where a river could be forded, where two roads met, or where a good harbor existed, would naturally become the resort of traders. Some, again, started as fortresses, behind whose ramparts the peasants took refuge when danger threatened. A third group of cities developed from villages on the manors. A thriving settlement was pretty sure to arise

¹ The word "city" comes through the French from the Latin *civitas*, meaning citizenship, state. The word "town" (from Anglo-Saxon *tun*), which is now often used as a synonym of city, originally meant a village (French *ville*, Latin *villa*).

near a monastery or castle, which offered both protection and employment to the common people.

The city at first formed part of the feudal system. It grew upon the territory of a feudal lord and naturally owed obedience to him. The citizens ranked not much higher than serfs, though they were traders and artisans instead of farmers. They enjoyed no political rights, for their lord collected the taxes, appointed officials, kept order, and punished offenders. In short, the city was not free.



WALLS OF CARCASSONNE

The fortifications of Carcassonne, an ancient city of southwestern France, are probably unique in Europe for completeness and strength. They consist of a double line of ramparts, protected by towers and pierced by only two gates. A part of the fortifications is attributed to the Visigoths in the sixth century; the remainder, including the castle, was raised during the Middle Ages (eleventh to thirteenth centuries).

But the city from the first was the decided enemy of feudalism.¹ As its inhabitants increased in number and wealth, they became conscious of their strength and refused to submit to oppression. Sometimes they won their freedom by hard fighting; more often they purchased it, perhaps from some noble who needed money to go on a crusade. In France, England, and Spain, where the royal power was strong, the cities obtained exemption from their feudal burdens, but did not become entirely self-governing. In Germany and Italy, on

¹ See page 437.

the other hand, the weakness of the central government permitted many cities to secure complete independence. They became true republics, like the old Greek city-states.¹

The contract which the citizens extorted from their lord was known as a charter. It specified what taxes they should be required to pay and usually granted to them ^{Charters} various privileges, such as those of holding assemblies, electing magistrates, and raising militia for local defense. The revolt of the cities gradually extended over all western Europe, so that at the end of the fourteenth century hardly any of them lacked a charter.

The free city had no room for either slaves or serfs. All servile conditions ceased inside its walls. The rule prevailed that anyone who had lived in a city for the term of ^{Civic} a year and a day could no longer be claimed by a ^{freedom} lord as his serf. This rule found expression in the famous saying: "Town air renders free."

The freedom of the cities naturally attracted many immigrants to them. There came into existence a middle class of city people, between the nobles and clergy on the one side and the peasants on the other side — ^{Rise of} the "third estate"² what the French call the *bourgeoisie*.² As we have learned,³ the kings of England and France soon began to summon representatives of this middle class to sit in assemblies as the "third estate," by the side of the nobles and the clergy, who formed the first two estates. Henceforth the middle class, the *bourgeoisie*, the "third estate," distinguished as it was for wealth, intelligence, and enterprise, exerted an ever-greater influence on European affairs.

193. City Life

The visitor approaching a medieval city through miles of open fields saw it clear in the sunlight, unobscured by coal smoke. From without it looked like a fortress, ^{A city from} with walls, towers, gateways, drawbridges, and ^{without} moat. Beyond the fortifications he would see, huddled together

¹ See page 81.

² From French *bourg*, "town."

³ See pages 506, 515.

against the sky, the spires of the churches and the cathedral, the roofs of the larger houses, and the dark, frowning mass of the castle. The general impression would be one of wealth and strength and beauty.

Once within the walls the visitor would not find things so attractive. The streets were narrow, crooked, and ill-paved, A city from dark during the day because of the overhanging within houses, and without illumination at night. There were no open spaces or parks except a small market place. The



A SCENE IN ROTHENBURG

whole city was cramped by its walls, which shut out light, air, and view, and prevented expansion into the neighboring country. Medieval London, for instance, covered an area of less than one square mile.¹

A city in the Middle Ages lacked all sanitary arrangements. The only water supply came from polluted streams and wells. **Unsanitary conditions** There were no sewers and no sidewalks. People piled up their refuse in the backyard or flung it into the street, to be devoured by the dogs and pigs which served

¹ The visitor to Chester in England or Rothenburg in Germany finds the old ramparts still standing and gains an excellent idea of the cramped quarters of a medieval city. Nuremberg in southern Germany is another city which has preserved its medieval monuments.

as scavengers. The holes in the pavement collected all manner of filth, and the unpaved lanes, in wet weather, became deep pits of mud. We can understand why the townspeople wore overshoes when they went out, and why even the saints in the pictures were represented with them on. The living were crowded together in many-storied houses, airless and gloomy; the dead were buried close at hand in crowded churchyards. Such unsanitary conditions must have been responsible for much of the sickness that was prevalent. The high death rate could only be offset by a birth rate correspondingly high, and by the constant influx of country people.

Numerous petty regulations restricted the private life of the townspeople. The municipal authorities sometimes decided how many guests might be invited to weddings, ^{Civic} how much might be spent on wedding presents, ^{regulations} what different garments might be owned and worn by a citizen, and even the number of trees that might be planted in his garden. Each citizen had to serve his turn as watchman on the walls or in the streets at night. When the great bell in the belfry rang the "curfew,"¹ at eight or nine o'clock, this was the signal for every one to extinguish lights and fires and go to bed. It was a useful precaution, since conflagrations were common enough in the densely packed wooden houses. After curfew the streets became deserted, except for the night watch making their rounds and the presence of occasional pedestrians carrying lanterns. The municipal government spent little or nothing on police protection, so that street brawls, and even robbery and murder, were not infrequent.

The inhabitants of the city took a just pride in their public buildings. The market place, where traders assembled, often contained a beautiful cross and sometimes a ^{Public} market hall to shelter goods from the weather. ^{buildings} Not far away rose the city hall,² for the transaction of public business and the holding of civic feasts. The hall might be crowned by a high belfry with an alarm bell to

¹ French *couver feu*, "cover fire."

² In French *hôtel de ville*; in German *Rathhaus*.

summon citizens to mass meeting. Then there would be a number of churches and abbeys and, if the city was the capital of a bishop's diocese, an imposing cathedral.

The small size of medieval cities — few included as many as ten thousand inhabitants — simplified the problem of governing them. The leading merchants usually formed a ^{Municipal} government council presided over by a head magistrate, the burgomaster¹ or mayor,² who was assisted by aldermen.³ In some places the guilds chose the officials and managed civic affairs. These associations had many functions and held a most important place in city life.

194. Civic Industry: the Guilds

The Anglo-Saxon word "guild," which means "to pay," came to be applied to a club or society whose members made ^{Formation} contributions for some common purpose. This ^{of guilds} form of association is very old. Some of the guilds in imperial Rome had been established in the age of the kings, while not a few of those which flourish to-day in China and India were founded before the Christian era. Guilds existed in Continental Europe as early as the time of Charlemagne, but they did not become prominent till after the crusades.

A guild of merchants grew up when those who bought and sold goods in any place united to protect their own interests.

^{Merchant} ^{guilds} The membership included many artisans, as well as professional traders, for in medieval times a man often sold in the front room of his shop the goods which he made in the back rooms. He was often both shopkeeper and workman in one.

The chief duty of a merchant guild was to preserve to its own members the monopoly of trade within a town. Strangers ^{Commercial} and non-guildsmen could not buy or sell there ^{monopoly} except under the conditions imposed by the guild. They must pay the town tolls, confine their dealings to guilds-

¹ German *bürgermeister*, from *burg*, "castle."

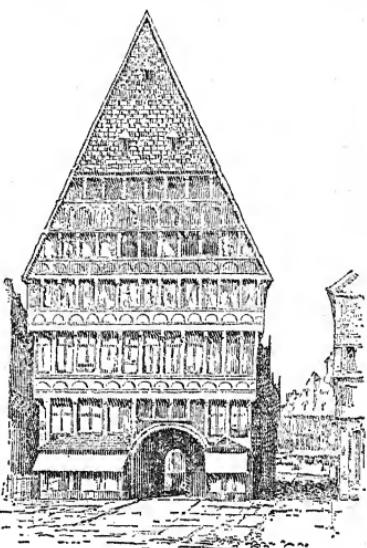
² French *maire*, from Latin *major*, "greater."

³ Anglo-Saxon *ealdorman* (*eald* means "old").

men, and as a rule sell only at wholesale. They were forbidden to purchase wares which the townspeople wanted for themselves or to set up shops for retail trade. They enjoyed more freedom at fairs, which were intended to attract outsiders.

After a time the traders and artisans engaged in a particular occupation began to form an association of *Craft guilds* their own. Thus arose the craft guilds, composed of weavers, shoemakers, bakers, tailors, carpenters, and so on, until almost every form of industry had its separate organization. The names of the various occupations came to be used as the surnames of those engaged in them, so that to-day we have such common family names as Smith, Cooper, Fuller, Potter, Chandler, and many others. The number of craft guilds in an important city might be very large. London and Paris at one time each had more than one hundred, and Cologne in Germany had as many as eighty. The members of a particular guild usually lived in the same street or quarter of the city, not only for companionship but also for better supervision of their labor.¹

Just as the merchant guild regulated town trade, so the craft guilds had charge of town industry. No one could engage in any craft without becoming a member of the guild *Industrial monopoly* which controlled it and submitting to the guild *monopoly* regulations. A man's hours of labor and the prices at which



HOUSE OF THE BUTCHERS' GUILD,
HILDESHEIM, GERMANY

Hildesheim, near Hanover, is perhaps the richest of all German towns in fine wooden-framed houses. The house of the Butchers' Guild has been recently restored, with all its original coloring carefully reproduced.

¹ A map of London still shows such names as Shoe Lane, Distaff Lane, Cornhill, and many other similar designations of streets.

he sold his goods were fixed for him by the guild. He might not work elsewhere than in his shop, because of the difficulty of supervising him, nor might he work by artificial light, lest he turn out badly finished goods. Everything made by him was carefully inspected to see if it contained shoddy materials or showed poor workmanship. Failure to meet the test meant a heavy fine or perhaps expulsion from the guild. Thus the industrial monopoly possessed by the craft guild gave some protection to both producer and consumer.

Full membership in a guild was reached only by degrees. A boy started as an apprentice, that is, a learner. He paid a sum of money to his master and agreed to serve him for a fixed period, usually seven years. The master, in turn, promised to provide the apprentice with food, lodging, and clothing, and to teach him all the secrets of the craft. At the end of the seven years the apprentice had to pass an examination by the guild. If he was found fit, he then became a journeyman and worked for daily wages. As soon as he had saved enough money, he might set up as a master in his own shop. A master was at once workman and employer, laborer and capitalist.

Like the old Roman guilds, those of the Middle Ages had their charitable and religious aspects. Each guild raised large benefit funds for the relief of members or their widows and orphans. Each guild had its private altar in the cathedral, or often its own chapel, where masses were said for the repose of the souls of deceased members, and where on the day of its patron saint religious services were held. The guild was also a social organization, with frequent meetings for a feast in its hall or in some inn. The guilds in some cities entertained the people with an annual play or procession.¹ It is clear that the members of a medieval craft guild had common interests and shared a common life.

As the craft guilds prospered and increased in wealth, they tended to become exclusive organizations. Member-

¹ The civic procession in London on Lord Mayor's Day is the last survival in England of these yearly shows.

ship fees were raised so high that few could afford to pay them, while the number of apprentices that a master might take was strictly limited. It also became increasingly difficult for journeymen to rise to the station of masters; they often remained wage-earners for life. The mass of workmen could no longer participate in the benefits of the guild system. In the eighteenth century most of the guilds lost their monopoly of industry, and in the nineteenth century they gave way to trade unions.

Dissolution
of craft
guilds

195. Trade and Commerce

Nearly every town of any consequence had a weekly or semiweekly market, which was held in the market place or in the churchyard. Marketing often occurred on Markets Sunday, in spite of many laws against this desecration of the day. Outsiders who brought cattle and farm produce for sale in the market were required to pay tolls, either to the town authorities or sometimes to a neighboring nobleman. These market dues still survive in the "octroi" collected at the gates of some European cities.

People in the Middle Ages did not believe in unrestricted competition. It was thought wrong for anyone to purchase goods outside of the regular market ("forestalling") "Just price" or to purchase them in larger quantities than necessary ("engrossing"). A man ought not to charge for a thing more than it was worth, or to buy a thing cheap and sell it dear. The idea prevailed that goods should be sold at their "just price," which was not determined by supply and demand but by an estimate of the cost of the materials and the labor that went into their manufacture. Laws were often passed fixing this "just price," but it was as difficult then as now to prevent the "cornering of the market" by shrewd and unscrupulous traders.

Besides markets at frequent intervals, many towns held fairs once or twice a year. The fairs often lasted for a month or more. They were especially necessary Fairs in medieval Europe, because merchants did not keep large

quantities or many kinds of goods on their shelves, nor could intending purchasers afford to travel far in search of what they



TRADE ROUTES BETWEEN NORTHERN AND SOUTHERN EUROPE
IN THE 13TH AND 14TH CENTURIES

wanted. The more important English fairs included those at Stourbridge near Cambridge, Winchester, St. Ives, and Boston. On the Continent fairs were numerous and in some places, such

as Leipzig in Germany and Nijni-Novgorod in Russia, they are still kept up.

A fair gave opportunity for the sale of commodities brought from the most distant regions. Stourbridge Fair, for instance, attracted Venetians and Genoese with silk, pepper, and spices of the East, Flemings with fine cloths and linens, Spaniards with iron and wine, Norwegians with tar and pitch from their forests, and Baltic merchants with furs, amber, and salted fish. The fairs, by fostering commerce, helped to make the various European peoples better acquainted with one another.

Commerce in western Europe had almost disappeared as a result of the Germanic invasions and the establishment of feudalism. What little commercial intercourse there was encountered many obstacles. A merchant who went by land from country to country might expect to find bad roads, few bridges, and poor inns.

Decline of commerce in the Middle Ages

Goods were transported on pack-horses instead of in wagons. Highway robbery was so common that travelers always carried arms and often united in bands for better protection. The feudal lords, often themselves not much more than highwaymen, demanded tolls at every bridge and ford and on every road. If the merchant proceeded by water, he must face, in addition to the ordinary hazards of wind and wave, the danger from the ill-lighted coasts and from attacks by pirates. No wonder commerce languished in the early Middle Ages and for a long time lay chiefly in the hands of Byzantines¹ and Arabs.²

Even during the dark centuries that followed the end of the Roman Empire, some trade with the Orient had been carried on by the cities of Italy and southern France. The crusades, which brought East and West face to face, greatly increased this trade. The Mediterranean lands first felt the stimulating effects of intercourse with the Orient, but before long the commercial revival extended to the rest of Europe.

¹ See page 336.

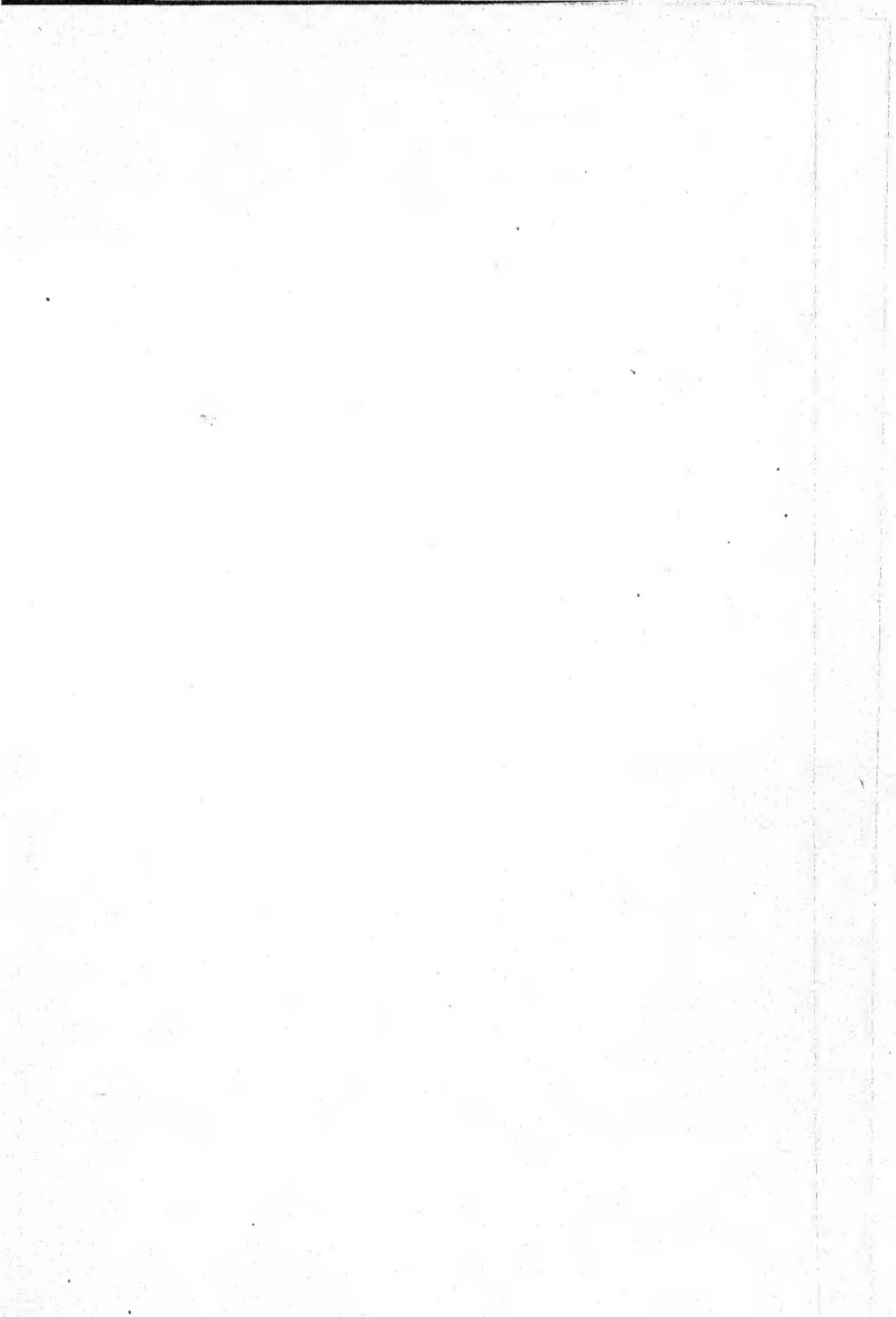
² See page 382.

Before the discovery of the Cape of Good Hope the spices, drugs, incense, carpets, tapestries, porcelains, and gems of Asiatic trade India, China, and the East Indies reached the routes West by three main routes. All had been used in ancient times.¹ The central and most important route led up the Persian Gulf and Tigris River to Bagdad, from which city goods went by caravan to Antioch or Damascus. The southern route reached Cairo and Alexandria by way of the Red Sea and the Nile. By taking advantage of the monsoons, a merchant ship could make the voyage from India to Egypt in about three months. The northern route, entirely overland, led to ports on the Black Sea and thence to Constantinople. It traversed high mountain passes and long stretches of desert, and could profitably be used only for the transport of valuable articles small in bulk. The conquests of the Ottoman Turks greatly interfered with the use of this route by Christians after the middle of the fifteenth century.

Oriental goods, upon reaching the Mediterranean, could be transported by water to northern Europe. Every year the European trade routes Venetians sent a fleet loaded with eastern products to Bruges in Flanders, a city which was the most important depot of trade with Germany, England, and Scandinavia. Bruges also formed the terminus of the main overland route leading from Venice over the Alps and down the Rhine. But as the map indicates, many other commercial highways linked the Mediterranean with the North Sea and the Baltic.

It is important to note that until late in the Middle Ages trade existed, not between nations, but between cities. A Commercial relations merchant of London was almost as much a foreigner in any other English city as he would have been in Bruges, Paris, or Cologne. Consequently, each city needed to make commercial treaties with its neighbors, stipulating what were the privileges and obligations of its merchants, wherever they went. It was not until the kings grew strong in western Europe that merchants could rely on the central government, rather than on local authorities, for protection.

¹ See pages 47-48.

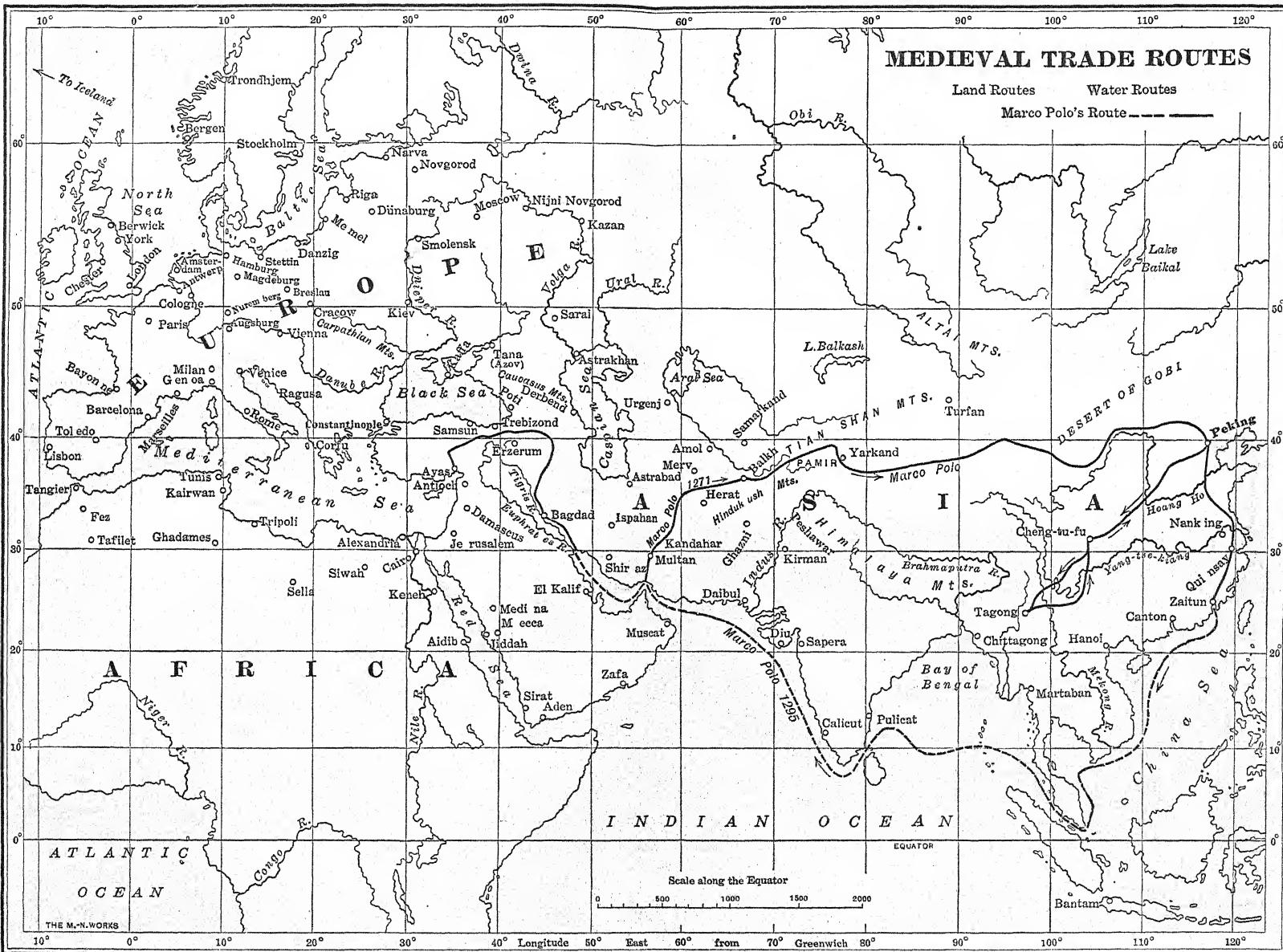


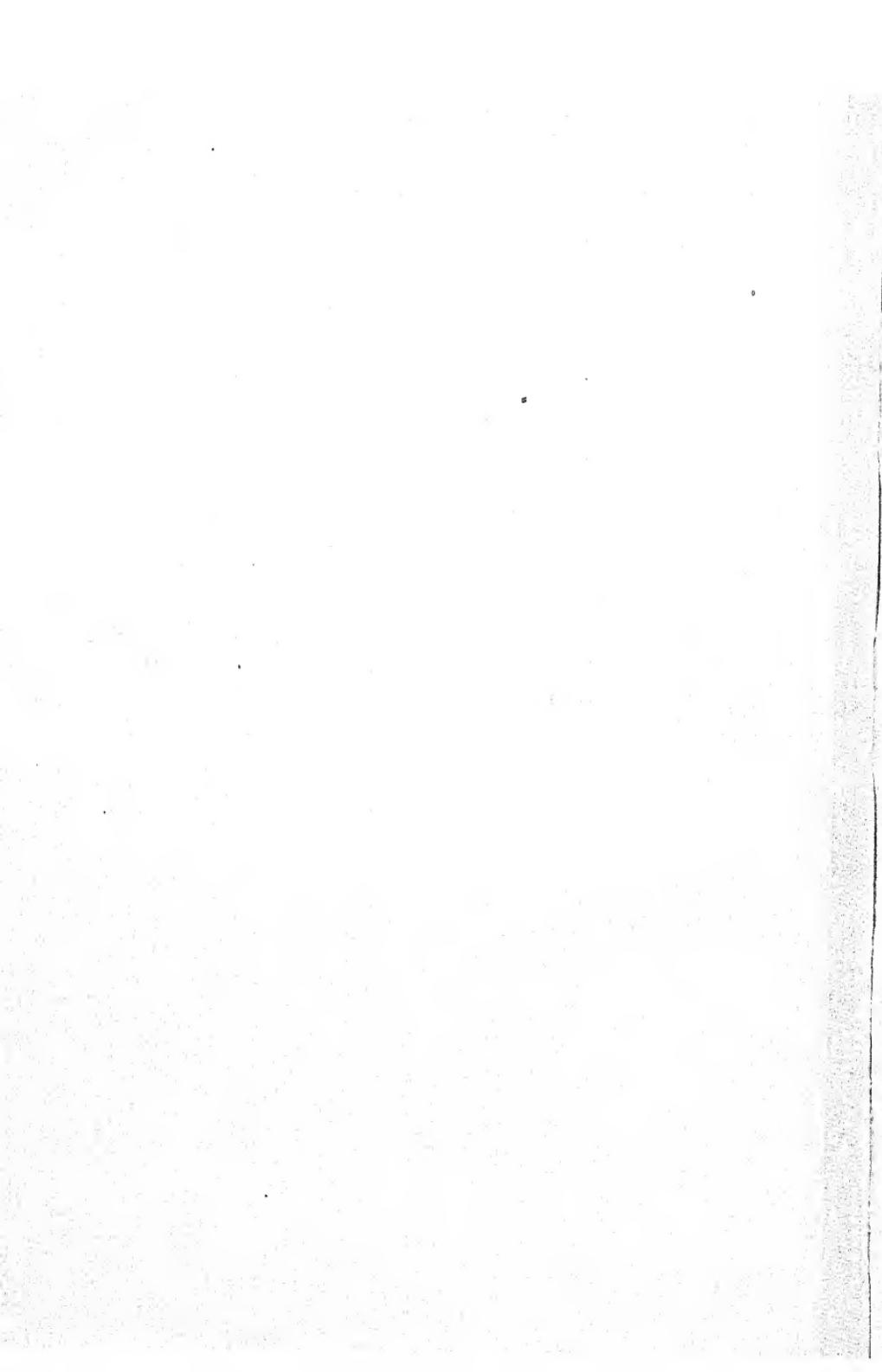
MEDIEVAL TRADE ROUTES

Land Routes

Water Routes

Marco Polo's Route ——





196. Money and Banking

We have seen that business in the Middle Ages was chiefly of a retail character and was conducted in markets and fairs. The artisan who manufactured the goods he sold and the peddler who carried his goods about from place to place were the leading types of medieval traders. Little wholesale business existed, and the merchant prince who owned warehouses and large stocks of goods was an exceptional figure.

One reason for the small scale of business enterprise is found in the inadequate supply of money. From the beginning of the Christian era to the twelfth century there seems to have been a steady decrease in the amount of specie in circulation, partly because so much moved to the Orient in payment for luxuries, and partly because the few mines in western Europe went out of use during the period of the invasions. The scarcity of money, as has been shown,¹ helped directly to build up the feudal system, since salaries, wages, and rents could be paid only in personal services or in produce. The money supply increased during the latter part of the Middle Ages, but it did not become sufficient for the needs of business till the discovery of the New World enabled the Spaniards to tap the wealth of the silver mines in Mexico and Peru.²

Medieval currency was not only small in amount but also faulty in character. Many great nobles enjoyed the privilege of keeping a mint and issuing coins. Since this feudal money passed at its full value only in the locality where it was minted, a merchant had to be constantly changing his money, as he went from one fief to another, and always at a loss. Kings and nobles for their own profit would often debase the currency by putting silver into the gold coins and copper into the silver coins. Every debasement, as it left the coins with less pure metal, lowered their purchasing power and so raised prices unexpectedly. Even

¹ See page 417.

² See page 640.

in countries like England, where debasement was exceptional, much counterfeit money circulated, to the constant impediment of trade.

The prejudice against "usury," as any lending of money at interest was called, made another hindrance to business enterprise. It seemed wrong for a person to receive interest, since he lost nothing by the loan of his money. Numerous Church laws condemned the receipt of interest as unchristian. If, however, the lender could show that he had suffered any loss, or had been prevented from making any gain, through not having his money, he might charge something for its use. In time people began to distinguish between interest moderate in amount and an excessive charge for the use of money. The latter alone was henceforth prohibited as usurious. Most modern states still have usury laws which fix the legal rate of interest.

The business of money lending, denied to Christians, fell into the hands of the Jews. In nearly all European countries popular

The Jews as money lenders prejudice forbade the Jews to engage in agriculture, while the guild regulations barred them from industry. They turned to trade and finance for a livelihood and became the chief capitalists of medieval times. But the law gave the Jews no protection, and kings and nobles constantly extorted large sums from them. The persecutions of the Jews date from the era of the crusades, when it was as easy to excite fanatical hatred against them as against the Moslems. Edward I drove the Jews from England and Ferdinand and Isabella expelled them from Spain. They are still excluded from the Spanish peninsula, and in Russia and Austria they are not granted all the privileges which Christians enjoy.

The Jews were least persecuted in the commercial cities of northern Italy. Florence, Genoa, and Venice in the thirteenth century were the money centers of Europe. The banking companies in these cities received deposits and then loaned the money to foreign governments and great nobles. It was the Florentine bankers, for instance, who

provided the English king, Edward III, with the funds to carry on his wars against France. The Italian banking houses had branches in the principal cities of Europe.¹ It became possible, therefore, to introduce the use of bills of exchange as a means of balancing debts between countries, without the necessity of sending the actual money. This system of international credit was doubly important at a time when so many risks attended the transportation of the precious metals. Another Florentine invention was bookkeeping by double-entry.²

197. Italian Cities

The cities of northern Italy owed their prosperity, as we have learned, to the commerce with the Orient. It was this which gave them the means and the strength to keep up ~~The city~~ a long struggle for freedom against the German ~~republics~~ emperors.³ The end of the struggle, at the middle of the thirteenth century, saw all North Italy divided into the dominions of various independent cities. Among them were Milan, Pisa, Florence, Genoa, and Venice.

Milan, a city of Roman origin, lay in the fertile valley of the Po, at a point where the trade routes through several Alpine passes converged. Milan early rose to importance, ~~Milan~~ and it still remains the commercial metropolis of Italy. Manufacturing also flourished there. Milanese armor was once celebrated throughout Europe. The city is rich in works of art, the best known being the cathedral, which, after St. Peter's at Rome and the cathedral of Seville, is the largest church in Europe. Though the Milanese were able to throw off the imperial authority, their government fell into the hands of the local nobles, who ruled as despots. Almost all the Italian cities, except Venice, lost their freedom in this manner.

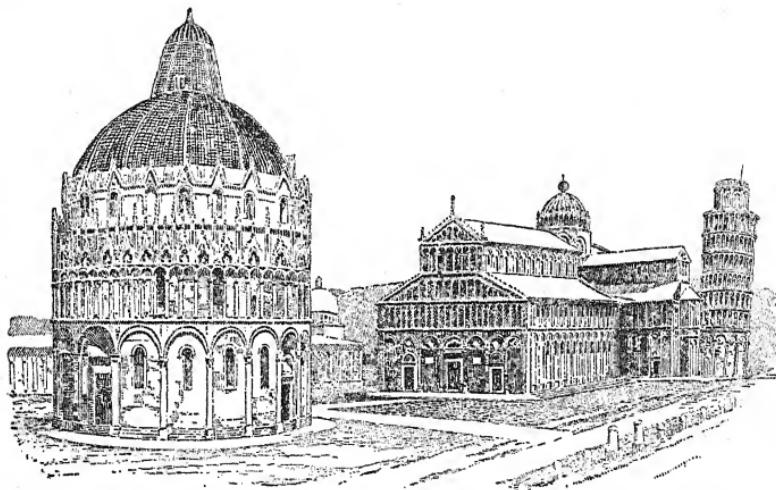
¹ Lombard Street in London, the financial center of England, received its name from the Italian bankers who established themselves in this part of the city.

² Among the Italian words having to do with commerce and banking which have come into general use are *conto*, *disconto*, *risico*, *netto*, *deposito*, *folio*, and *bilanza*.

³ See page 460.

Pisa, like Milan, was an old Roman city which profited by the disorders of the barbarian invasions to assert its independence.

Pisa The situation of Pisa on the Arno River, seven miles from the sea, made it a maritime state, and the Pisan navy gained distinction in warfare against the Moslems in the Mediterranean. The Pisans joined in the First



BAPTISTERY, CATHEDRAL, AND "LEANING TOWER" OF PISA

These three buildings in the piazza of Pisa form one of the most interesting architectural groups in Italy. The baptistry, completed in 1278 A.D., is a circular structure, 100 feet in diameter and covered with a high dome. The cathedral was consecrated in 1118 A.D. The finest part of the building is the west front with its four open arcades. The campanile, or bell tower, reaches a height of 179 feet. Owing to the sinking of the foundations, it leans from the perpendicular to a striking extent (now about 16½ feet).

Crusade and showed their valor at the capture of Jerusalem. They profited greatly by the crusading movement and soon possessed banks, warehouses, and trading privileges in every eastern port. But Pisa had bitter rivals in Florence and Genoa, and the conflicts with these two cities finally brought about the destruction of its power.

Florence, Pisa's neighbor on the Arno, was renowned for manufactures. The fine wool, silk cloths, golden brocades, jewelry, and metal work of Florence were imported into all European countries. The craft guilds were very strong there, and even the neighboring nobles, who

wished to become citizens, had first to enroll themselves in some guild. It was from banking, however, that Florence gained most wealth. In the fifteenth century the city contained eighty great banking houses, in addition to numerous branches outside of Italy. With their commercial spirit the Florentines combined a remarkable taste for art and literature. Their city, whose population never exceeded seventy thousand, gave birth to some of the most illustrious poets, prose writers, architects, sculptors, and painters of medieval times. It was the Athens of Italy.¹

Genoa, located on the gulf of the same name, possessed a safe and spacious harbor. During the era of the crusades the city carried on a flourishing trade in both the Mediterranean and the Atlantic. After the fall of the Latin Empire of Constantinople² the Genoese almost monopolized Oriental commerce along the Black Sea route. The closing of this route by the Ottoman Turks was a heavy blow to their prosperity, which also suffered from the active competition of Venice.

Almost alone among Italian cities Venice was not of Roman origin. Its beginning is traced back to the period of barbarian inroads, when fugitives from the mainland sought a new home on the islands at the head of the Adriatic.³ These islands, which lie about five miles from the coast, are protected from the outer sea by a long sand bar. They are little more than mud-banks, barely rising above the shallow water of the lagoons. The oozy soil afforded no support for buildings, except when strengthened by piles; there was scarcely any land fit for farming or cattle-raising; and the only drinking water had to be stored from the rainfall. Yet on this unpromising site arose one of the most splendid of European cities.

The early inhabitants of Venice got their living from the sale of sea salt and fish, two commodities for which a constant demand existed in the Middle Ages. Large quantities of salt were needed for preserving meat in the winter months, while fish was eaten by all Christians on

¹ See page 590.

² See page 478.

³ See page 248.

the numerous fast days and in Lent. The Venetians exchanged these commodities for the productions of the mainland and so built up a thriving trade. From fishermen they became merchants, with commercial relations which gradually extended

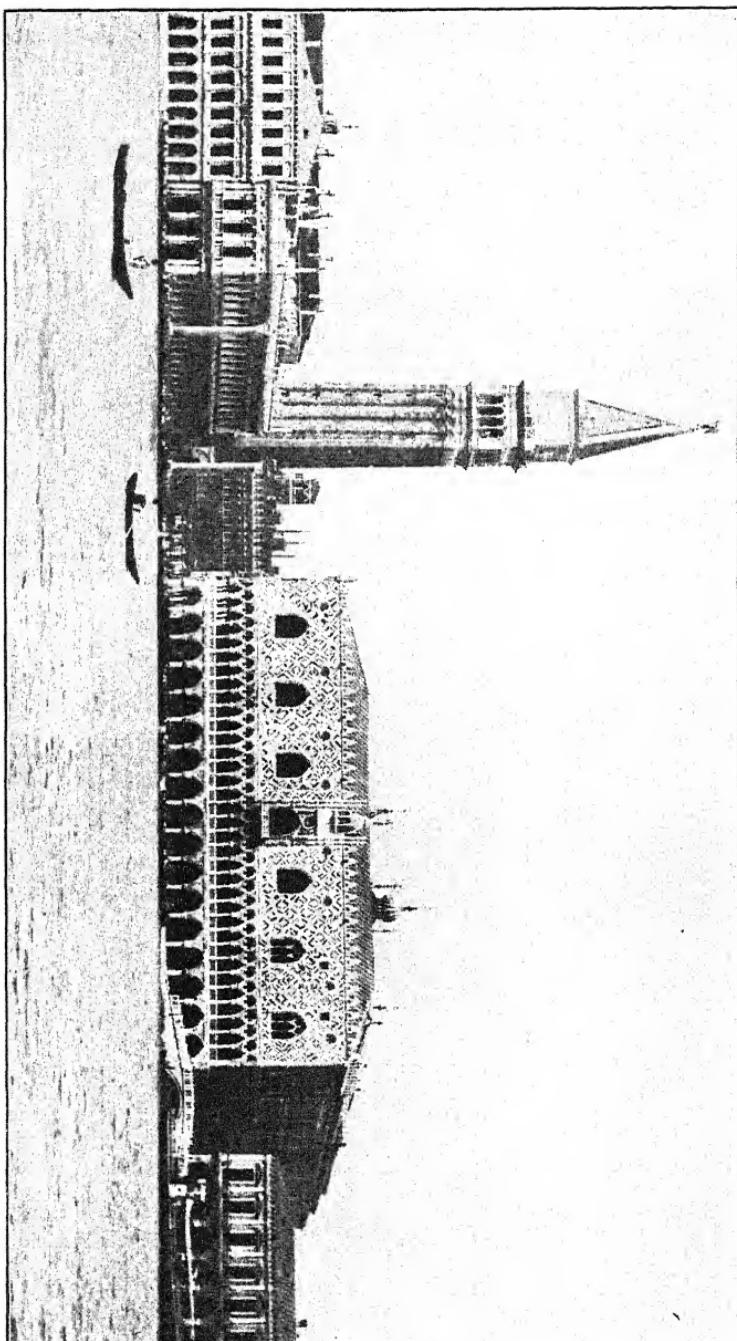


VENICE AND THE GRAND CANAL

to the Orient. The crusades vastly increased the wealth of Venice, for she provided the ships in which troops and supplies went to the Holy Land and she secured the largest share of the new eastern trade. Venice became the great emporium of the Mediterranean. As a commercial center the city was the successor of ancient Tyre, Carthage, Athens, and Alexandria.

Venice also used the crusading movement for her political advantage. The capture of Constantinople in the Fourth Venetian Crusade extended Venetian control over the Peloponnesus,¹ Crete, Rhodes, Cyprus, and many smaller islands in the eastern Mediterranean. Even before this time Venice had begun to gain possessions upon the Italian mainland and along the Adriatic coast. At the

¹ Known in the Middle Ages as the Morea.



THE CAMPANILE AND DOGE'S PALACE, VENICE

The famous Campanile or bell tower of St. Mark's Cathedral collapsed in 1902 A.D. A new tower, faithfully copying the old monument, was completed nine years later. The Doge's Palace, a magnificent structure of brick and marble, is especially remarkable for the graceful arched colonnades forming the two lower stories. The blank walls of the upper story are broken by a few large and richly-ornamented windows.

height of her power about 1400 A.D. she ruled a real empire.¹

The commerce and possessions of Venice made it necessary for her to maintain a powerful fleet. She is said to have had at one time over three thousand merchant vessels, Venetian besides forty-five war galleys. Her ships went sea power out in squadrons, with men-of-war acting as a convoy against pirates. One fleet traded with the ports of western Europe, another proceeded to the Black Sea, while others visited Syria and Egypt to meet the caravans from the Far East. Venetian sea power humbled Genoa and for a long time held the Mediterranean against the Ottoman Turks.

The greatness of Venice was celebrated by the annual ceremony of "the wedding of the sea." The doge,² or chief magistrate, standing in the bows of the state barge, cast a ring of gold into the Adriatic with the proud words, "We have wedded thee, O sea, in token of our rightful and perpetual dominion."

The visitor to modern Venice can still gain a good impression of what the city must have looked like in the fourteenth century, when ships of every nation crowded its quays and strangers of every country thronged its squares or sped in light gondolas over the canals which take the place of streets. The main highway is still the Grand Canal, nearly two miles long and lined with palaces and churches. The Grand Canal leads to St. Mark's Cathedral, brilliant with mosaic pictures, the Campanile, or bell tower, and the Doge's Palace. The "Bridge of Sighs" connects the ducal palace with the state prisons. The Rialto in the business heart of Venice is another famous bridge. But these are only a few of the historic and beautiful buildings of the island city.

198. German Cities: the Hanseatic League

The important trade routes from Venice and Genoa through the Alpine passes into the valleys of the Rhine and Danube were

¹ For the Venetian possessions in 1453 A.D. see the map, page 494.

² That is, "duke."

responsible for the prosperity of many fine cities in southern and central Germany. Among them were Augsburg, which rivaled Florence as a financial center, Nuremberg, famous for artistic metal work, Ulm, Strassburg, and Cologne. The feeble rule of the German kings compelled the cities to form several confederacies for the purpose of resisting the extortionate tolls and downright robberies of feudal lords.

It was the Baltic commerce which brought the cities of northern Germany into a firm union. From the Baltic region came large quantities of dried and salted fish, especially herring, wax candles for church services, skins, tallow, and lumber. Furs were also in great demand. Every one wore them during the winter, on account of the poorly heated houses. The German cities which shared in this commerce early formed the celebrated Hanseatic¹ League for protection against pirates and feudal lords.

The league seems to have begun with an alliance of Hamburg and Lübeck to safeguard the traffic on the Elbe. The growth of the league was rapid. At the period of its greatest power, about 1400 A.D., there were upwards of eighty Hanseatic cities along the Baltic coast and in the inland districts of northern Germany.

The commercial importance of the league extended far beyond the borders of Germany. Its trading posts, or "factories," at Bergen in Norway and Novgorod in Russia controlled the export trade of those two countries. Similar establishments existed at London, on the Thames just above London Bridge, and at Bruges in Flanders. Each factory served as a fortress where merchants could be safe from attack, as a storehouse for goods, and as a general market.

The Hanseatic League ruled over the Baltic Sea very much as Venice ruled over the Adriatic. In spite of its monopolistic

¹ From the old German *hansa*, a "confederacy."

tendencies, so opposed to the spirit of free intercourse between nations, the league did much useful work by suppressing piracy and by encouraging the art of navigation. Modern Germans look back to it as proof that their country can play a great part on the seas. The Hanseatic merchants were also pioneers in the half-barbarous lands of northern and eastern Europe, where they founded towns, fostered industry, and introduced comforts and luxuries previously unknown. Such services in advancing civilization were comparable to those performed by the Teutonic Knights.¹

Influence
of the
Hanseatic
League

After several centuries of usefulness the league lost its monopoly of the Baltic trade and began to decline. Moreover the Baltic, like the Mediterranean, sank to minor importance as a commercial center, after the Portuguese had discovered the sea route to India and the Spaniards had opened up the New World.² City after city gradually withdrew from the league, till only Hamburg, Lübeck, and Bremen remained. They are still called free and independent cities, though now they form a part of the German Empire.

Decline
of the
Hanseatic
League

199. The Cities of Flanders

In the Middle Ages the Netherlands, or "Low Countries," now divided between Holland and Belgium, consisted of a number of feudal states, nominally under the control of German and French kings, but really quite independent. Among them was the county of Flanders. It included the coast region from Calais to the mouth of the Scheldt, as well as a considerable district in what is now north-western France. The inhabitants of Flanders were partly of Teutonic extraction (the Flemings) and partly akin to the French (the Walloons).

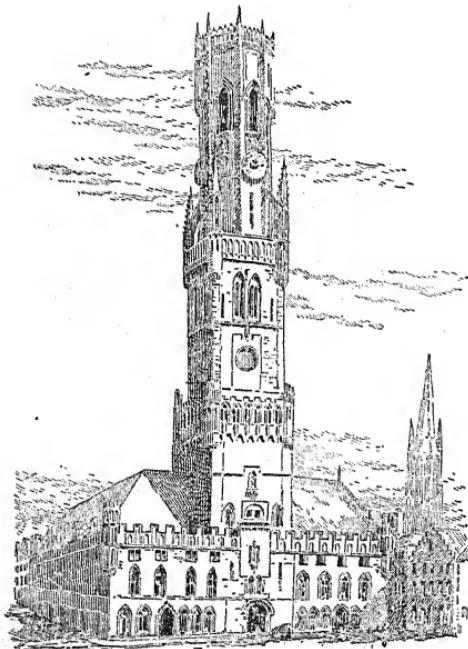
County of
Flanders

Flanders enjoyed a good situation for commerce. The country formed a convenient stopping place for merchants who went

¹ See page 526.

² See page 640.

by sea between the Mediterranean and the Baltic, while important land routes led thither from all parts Flanders as a commercial and industrial center. Its middle classes early discovered the fact that by devotion to manufacturing even a small and sterile region may become rich and populous.



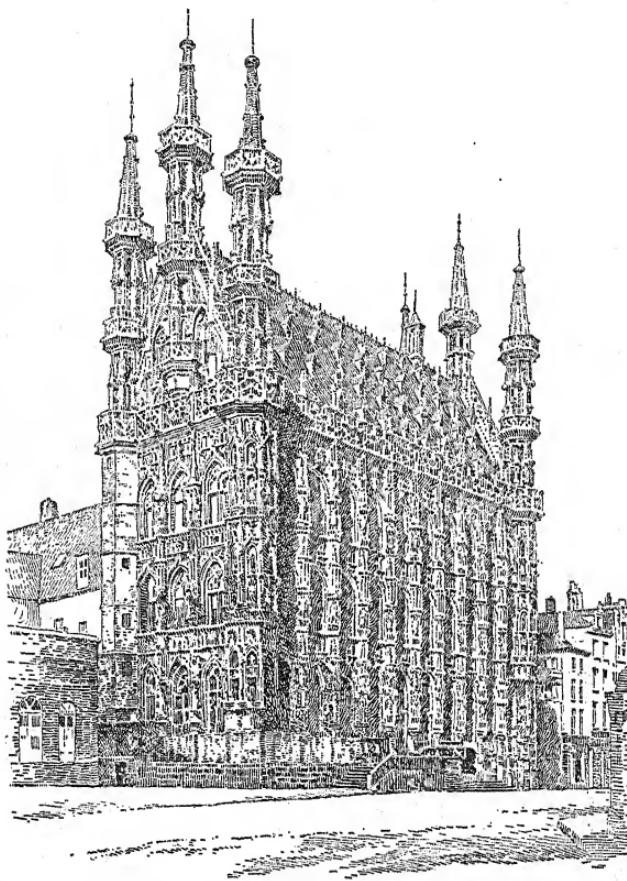
BELFRY OF BRUGES

Bruges, the capital of West Flanders, contains many fine monuments of the Middle Ages. Among these is the belfry, which rises in the center of the façade of the market hall. It dates from the end of the thirteenth century. Its height is 352 feet. The belfry consists of three stories, the two lower ones square, and the upper one, octagonal.

ally of England in the Hundred Years' War, thus beginning that historic friendship between the two countries which still endures.

Among the thriving communities of Flanders three held an exceptional position. Bruges was the mart where the trade of

The leading industry of Flanders was Flemish weaving. wool trade England in the Middle Ages raised great flocks of sheep, but lacking skilled workmen to manufacture the wool into fine cloth, sent it across the Channel to Flanders. A medieval writer declared that the whole world was clothed in English wool manufactured by the Flemings. The taxes that were laid on the export of wool helped to pay the expenses of English kings in their wars with the Welsh, the Scotch, and the Irish. The wool trade also made Flanders the



TOWN HALL OF LOUVAIN, BELGIUM

One of the richest and most ornate examples of Gothic architecture. Erected in the fifteenth century. The building consists of three stories, above which rises the lofty roof crowned with graceful towers. The interior decorations and arrangements are commonplace.

southern Europe, in the hands of the Venetians, and the trade of northern Europe, in the hands of the Hanseatic merchants, came together. Ghent, with forty thousand workshops, and Ypres, which counted two hundred thousand workmen within its walls and suburbs, were scarcely less prosperous. When these cities declined in

Bruges,
Ghent, and
Ypres

wealth, Antwerp became the commercial metropolis of the Netherlands.

During the fourteenth century Flanders was annexed by France. The Flemish cities resisted bravely, and on more than one occasion their citizen levies, who could handle the sword and ax, as well as the loom, defeated the French armies, thus demonstrating again that foot soldiers were a match for mailed cavalry. Had the cities been able to form a lasting league, they might have established an independent Flanders, but the bitter rivalry of Ghent and Bruges led to foreign domination, lasting into the nineteenth century.¹

The great cities of Flanders, Germany, and Italy, not to speak of those in France, Spain, and England, were much more than centers of trade, industry, and finance. Within their walls learning and art flourished to an extent which had never been possible in earlier times, when rural life prevailed throughout western Europe. We shall now see what the cities of the Middle Ages contributed to civilization.

Studies

1. Indicate on the map some great commercial cities of the Middle Ages as follows: four in Italy; three in the Netherlands; and six in Germany.
2. Why does an American city have a charter? Where is it obtained? What privileges does it confer?
3. Who comprised the "third estate" in the Middle Ages? What class corresponds to it at the present time?
4. Why has the medieval city been called the "birthplace of modern democracy"?
5. Compare the merchant guild with the modern chamber of commerce, and craft guilds with modern trade unions.
6. Look up the origin of the words "apprentice," "journeyman," and "master."
7. Why was there no antagonism between labor and capital under the guild system?
8. Compare the medieval abhorrence of "engrossing" with the modern idea that "combinations in restraint of trade" are wrong.
9. Why were fairs a necessity in the Middle Ages? Why are they not so useful now? Where are they still found?
10. Compare a medieval fair with a modern exposition.
11. What would be the effect on trade within an American state if tolls were levied on the border of every county?
12. What is meant by a "robber baron"?
13. How did the names "damask" linen, "chinaware," "japanned" ware, and "cashmere" shawls originate?
14. Why was the purchasing power of money much greater in the Middle Ages than it is now?
15. Why are modern coins always made perfectly round and with "milled" edges?
16. Are modern coins "debased" to any consid-

¹ In 1831 A.D. the two provinces of East Flanders and West Flanders became part of the modern kingdom of Belgium.

erable extent? What is the use of alloys? 17. Why was the money-changer so necessary a figure in medieval business? 18. How is it easy to evade laws forbidding usury? 19. Look up in an encyclopedia the legend of the "Wandering Jew." How does it illustrate the medieval attitude toward Jews? 20. Write out the English equivalents of the Italian words mentioned in the second footnote on page 543. 21. Compare the Italian despots with the Greek tyrants. 22. Show that Venice in medieval times was the seaport nearest the heart of commercial Europe. 23. Compare the Venetian and Athenian sea-empires in respect to (a) extent, (b) duration, and (c) commercial policy. 24. Why was Venice called the "bride of the sea"?

CHAPTER XXIV

MEDIEVAL CIVILIZATION¹

200. Formation of National Languages

THE twelfth and thirteenth centuries, which in western Europe saw the rise of national states out of the chaos of feudalism and the development of cities, may be regarded as the central period of the Middle Ages. During this time there flourished a civilization which is properly described as "medieval," to distinguish it from classical civilization on the one side and modern civilization on the other side. The various European languages then began to assume something like their present form. A large body of literature, in both poetry and prose, appeared. Architecture revived, and flowered in majestic cathedrals. Education also revived, especially in the universities with their thousands of students. These and other aspects of medieval life will now engage our attention.

Throughout the Middle Ages Latin continued to be an international language. The Roman Church used it for papal bulls

Latin as
an inter-
national
language and other documents. Prayers were recited, hymns were sung, and sometimes sermons were preached in Latin. It was also the language of men of culture everywhere in western Christendom.

University professors lectured in Latin, students spoke Latin, lawyers addressed judges in Latin, and the merchants in different countries wrote Latin letters to one another. All learned books were composed in Latin until the close of the sixteenth century. This practice has not yet been entirely abandoned by European scholars.

¹ Webster, *Readings in Medieval and Modern History*, chapter xvii, "Medieval Tales"; chapter xviii, "Three Medieval Epics."

Each European country during the Middle Ages had also its own national tongue. The so-called Romance languages,¹ including modern French, Italian, Spanish, Portuguese, and Rumanian, were derived from the Latin spoken by the Romanized inhabitants of the lands now known as France, Italy, Spain, Portugal, and Rumania. Their colloquial Latin naturally lacked the elegance of the literary Latin used by Cæsar, Cicero, Vergil, and other classical authors. The difference between the written and spoken forms of the language became more marked from the fifth century onward, in consequence of the barbarian invasions, which brought about the decline of learning. Gradually in each country new and vigorous tongues arose, related to, yet different from, the old classical Latin in pronunciation, grammar, and vocabulary.

The indebtedness of the Romance languages to Latin is well illustrated by the case of French. It contains less than a thousand words introduced by the German invaders of Gaul. Even fewer in number are the words of Celtic origin. Nearly all the rest are derived from Latin.

The popular Latin of the Gallo-Romans gave rise to two quite independent languages in medieval France. The first was used in the southern part of the country; it was called Provençal (from Provence). The second was spoken in the north, particularly in the region about Paris. The unification of the French kingdom under Hugh Capet and his successors gradually extended the speech of northern France over the entire country. Even to-day, however, one may hear in the south of France the soft and harmonious Provençal.

The barbarians who poured from the wilds of central Europe into the Roman world brought their languages with them. But the speech of the Goths, Vandals, Burgundians, Franks in Gaul, after their conversion to Christianity, gradually gave way to the popular Latin of their subjects. The Teutonic peoples who remained outside what had been the

¹ See pages 228, 322.

limits of the Roman world continued to use their native tongues during the Middle Ages. From them have come modern German, Dutch, Flemish,¹ and the various Scandinavian languages (Danish, Norwegian, Swedish, and Icelandic²). In their earliest known forms all these languages show unmistakeable traces of a common origin.

Britain was the only Roman province in the west of Europe where a Teutonic language took root and maintained itself.

Anglo-Saxon Here the rough, guttural speech of the Anglo-Saxons so completely drove out the popular Latin that only six words were left behind by the Romans, when they abandoned the island early in the fifth century. More Celtic words remained, words like *cradle*, *crock*, *mop*, and *pillow*, which were names of household objects, and the names of rivers, mountains, and lakes, which were not easily changed by the invaders.³ But with such slight exceptions Anglo-Saxon was thoroughly Teutonic in vocabulary, as well as in grammar.

In course of time Anglo-Saxon underwent various changes. Christian missionaries, from the seventh century onward, introduced many new Latin terms for church offices, services, and observances. The Danes, besides contributing some place-names, gave us that most useful word *are*, and also the habit of using *to* before an infinitive. The coming of the Normans deeply affected Anglo-Saxon. Norman-French influence helped to make the language simpler, by ridding it of the cumbersome declensions and conjugations which it had in common with all Teutonic tongues. Many new Norman-French words also crept in, as the hostility of the English people toward their conquerors disappeared.

By the middle of the thirteenth century Anglo-Saxon, or English, as it may now be called, had taken on a somewhat familiar appearance, as in these opening words of the Lord's

¹ The language spoken by the natives of Flanders. The country is now divided between France, Belgium, and Holland. See page 549.

² Icelandic is the oldest and purest form of Scandinavian. Danish and Norwegian are practically the same, in fact, their literary or book-language is one.

³ Two names for rivers—*Avon* and *Ex*—which in one form or another are found in every part of England, are Celtic words meaning “water.”

Prayer: "Fadir ur, that es in heven, Halud thi nam to nevene, Thou do as thi rich rike, Thi will on erd be wrought, Development of English eek as it is wrought in heven ay." In the poems of Geoffrey Chaucer (about 1340-1400 A.D.), especially in his *Canterbury Tales*, English wears quite a modern aspect, though the reader is often troubled by the old spelling and by certain words not now in use. The changes in the grammar of English have been so extremely small since 1485 A.D. — the beginning of the reign of Henry VII¹ — that any Englishman of ordinary education can read without difficulty a book written more than four hundred years ago.

What in medieval times was the speech of a few millions of Englishmen on a single small island is now spoken by at least one hundred and fifty millions of people all over the world. English is well fitted for the rôle of a universal language, because of its absence of inflections and its simple sentence-order. The great number of one-syllabled words in the language also makes for ease in understanding it. Furthermore, English has been, and still is, extremely hospitable to new words, so that its vocabulary has grown very fast by the adoption of terms from Latin, French, and other languages. These have immensely increased the



GEOFFREY CHAUCER

From an old manuscript in the British Museum, London. The only existing portrait of Chaucer.

English as a world-language

¹ See page 518.

expressiveness of English, while giving it a position midway between the very different Romance and Teutonic languages.

201. Development of National Literatures

Medieval literature, though inferior in quality to that of Greece and Rome, nevertheless includes many notable productions. In the twelfth and the thirteenth centuries Latin hymns Latin hymns reached their perfection. The sublime *Dies Iræ* ("Day of Wrath") presents a picture of the final judgment of the wicked. The pathetic *Stabat Mater*, which describes the sorrows of Mary at the foot of the Cross, has been often translated and set to music. These two works were written by a companion and biographer of St. Francis of Assisi. St. Bernard's *Jesu Dulcis Memoria* ("Jesus, the Very Thought of Thee") forms part of a beautiful hymn nearly two hundred lines in length. Part of another hymn, composed by a monk of Cluny, has been rendered into English as "Jerusalem the Golden." Latin hymns made use of rhyme, then something of a novelty, and thus helped to popularize this poetic device.

Very unlike the hymns in character were the Latin songs composed by students who went from one university to another in search of knowledge and adventure. Far from home, careless and pleasure-seeking, light of purse and light of heart, the wandering scholars of the Middle Ages frequented taverns, as well as lecture rooms, and knew the wine-bowl even better than books. Their songs of love, of dancing, drinking, and gaming, reflect the jovial side of medieval life.

Still another glimpse of gay society is afforded by the songs of the troubadours. These professional poets flourished in the south of France, but many of them traveled from court to court in other countries. Their verses, composed in the Provençal language, were always sung to the accompaniment of some musical instrument, generally the lute. Romantic love and deeds of chivalry were the two themes which most inspired the troubadours. They, too, took up the use of

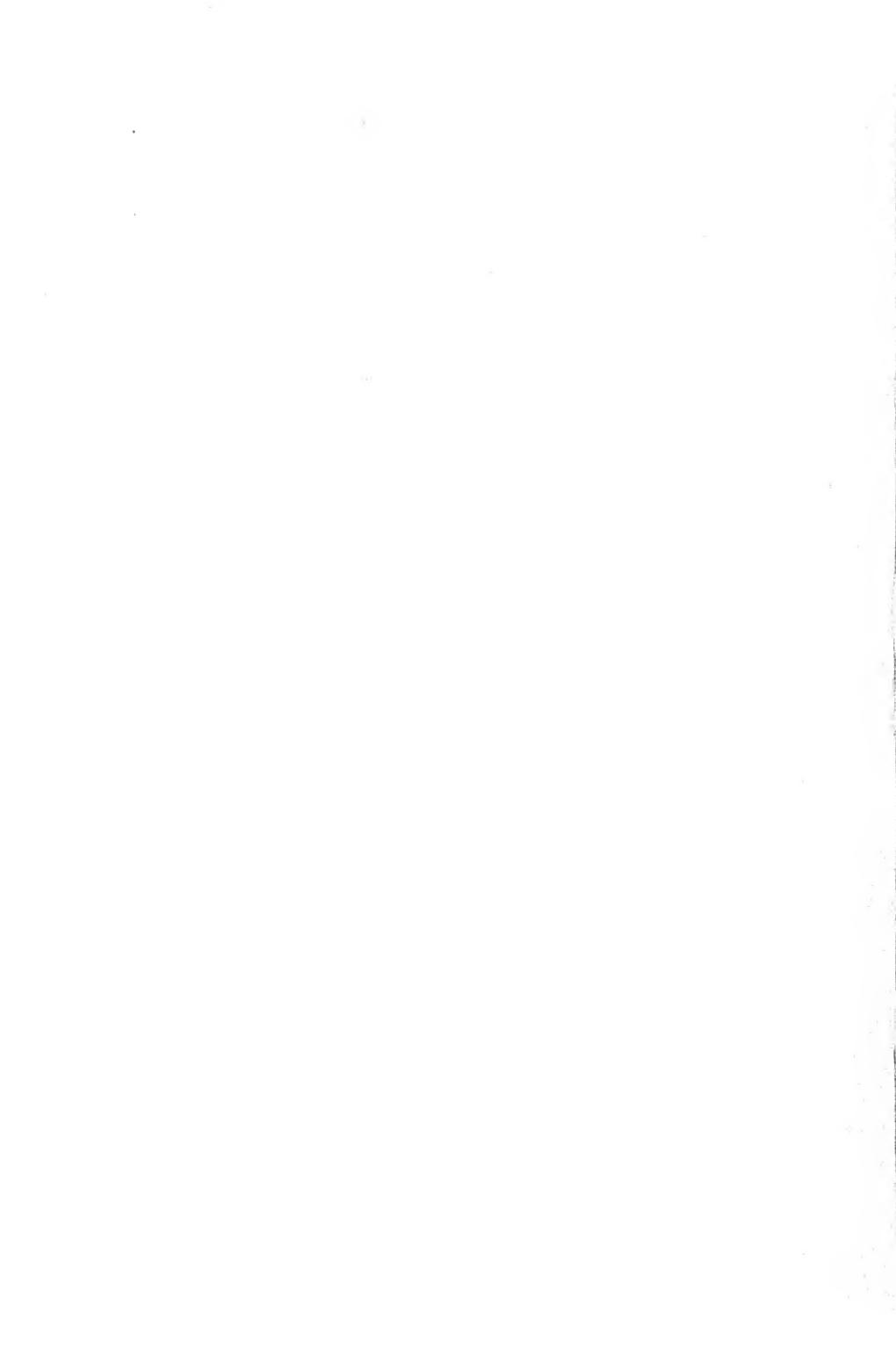


¶ Roma. pag. ¶

Here begynneth the Segge of Thebes ful
lamenteably tolde by John lidgate ay onke of
Smy anuyngre it to ye tyllys of Cauidny

his quodlysch of yore Crutesye
I cutide am in to yore Compayne
And aduynted a tale for to tale
By syn that hath power to compelle
mene onke hoste governere and thide

Sof yore ethone rydenghe here bysside
Thogh my witt bareyne be and dulle
I wolle reherce a storry wonderfull
Conchenge the segge and defensour
Of worth thebes. the myghty roiale tow
Bile and bygonne of oide antiquite
Upon the tyme of myghty chosie
By diligence of frage alumphion
Cheff cause first of this foundacion



rhyme, using it so skilfully as to become the teachers of Europe in lyric poetry.

If southern France was the native home of the lyric, northern France gave birth to epic or narrative verse. Here arose many poems, describing the exploits of mythical heroes or historic kings. For a long time the poems remained unwritten and were recited by minstrels, who did not hesitate to modify and enlarge them at will. It was not until late in the eleventh century that any epics were written down. They enjoyed high esteem in aristocratic circles and penetrated all countries where feudalism prevailed.

Many of the French epics centered about the commanding personality of Charlemagne. After his death he became a figure of legend. ^{The Charle-} He was said to ^{magne} have reigned one ^{legend} hundred and twenty-five years, to have made a pilgrimage to Jerusalem, and to have risen from the dead to lead the First Crusade. Angels inspired his actions. His sword contained the point of the lance which pierced the Savior's side. His standard was the banner of St. Peter. Though history shows that Charlemagne had little contact with the Moslems, in the popular mind he stood forth as the great champion of Christianity against Islam.

The oldest, and at the same time the finest, epic connected with Charlemagne is the *Song of Roland*.¹ The poem centers around Roland, one of the twelve peers of France. ^{Song of Roland} When leading the rearguard of Charlemagne's army out of Spain, Roland is suddenly attacked by the treacherous Moors. He slays the enemy in heaps with his good sword, Du-



ROLAND AT RONCESVALLES

From a thirteenth-century window of stained glass in Chartres Cathedral. At the right Roland sounding his horn; at the left Roland endeavoring to break his sword Durandal.

¹ See page 309, note 1.

rendal, and only after nearly all the Franks have perished sounds his magic horn to summon aid. Charlemagne, fifteen leagues distant, hears its notes and returns quickly. But before help arrives, Roland has fallen. He dies on the field of battle, with his face to the foe, and a prayer on his lips that "sweet France" may never be dishonored. This stirring poem appealed strongly to the martial Normans. A medieval chronicler relates that just before the battle of Hastings a Norman minstrel rode out between the lines, tossing his sword in air and catching it again, as he chanted the song "of Roland and of Charlemagne, of Oliver and many a brave vassal who lost his life at Roncesvalles."

King Arthur and the Knights of the Round Table were also important figures in medieval legend. Arthur was said to have

The Arthurian romances reigned in Britain early in the sixth century and to have fought against the Anglo-Saxons. Whether he ever lived or not we do not know. In the Arthurian romances this Celtic king stands forth as the model knight, the ideal of noble chivalry. The Norman conquerors of England carried the romances to France, and here, where feudalism was so deeply rooted, they found a hearty welcome. Sir Thomas Malory's *Morte d'Arthur*, one of the first books to be printed in England, contains many of the narratives from which Tennyson, in his *Idylls of the King*, and other modern poets have drawn their inspiration.

The greatest epic composed in Germany during the Middle Ages is the *Nibelungenlied*. The poem begins in Burgundy, where three kings hold court at Worms, on the Rhine. Thither comes the hero, Siegfried, ruler of the Netherlands. He had slain the mysterious Nibelungs and seized their treasure, together with the magic cloud-cloak which rendered its wearer invisible to human eyes. He had also killed a dragon and by bathing in its blood had become invulnerable, except in one place where a linden leaf touched his body. Siegfried marries Kriemhild, a beautiful Burgundian princess, and with her lives most happily. But a curse attached to the Nibelung treasure, and Siegfried's enemy, the "grim Hagen,"

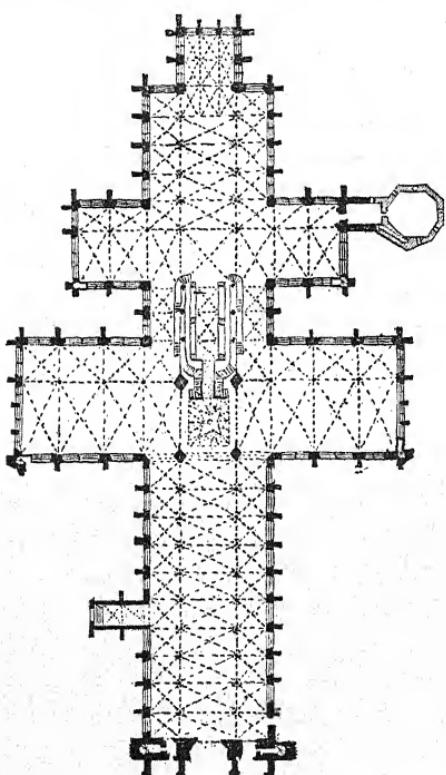
treacherously slays him by a spear thrust in the one spot where he could be hurt. Many years afterwards Kriemhild marries Attila, king of the Huns, on condition that he help her to vengeance. Hagen and his Burgundians are invited to Hunland, where Kriemhild causes them all to be put to death. The name of the poet who compiled and probably wrote much of the *Nibelungenlied* remains unknown, but his work has a place among the classics of German literature.

No account of medieval literature ought to omit a reference to *Reynard the Fox*. This is a long poem, first written in Latin, and then turned into the chief languages of Europe. *Reynard the Fox* The characters are animals: Reynard, cunning and audacious, who outwits all his foes; Chanticleer the cock; Bruin the Bear; Isengrim the Wolf; and many others. But they are animals in name only. We see them worship like Christians, go to Mass, ride on horseback, debate in councils, and amuse themselves with hawking and hunting. Satire often creeps in, as when the villainous Fox confesses his sins to the Badger or vows that he will go to the Holy Land on a pilgrimage. The special interest of this work lies in the fact that it expressed the feelings of the common people, groaning under the oppression of feudal lords.

The same democratic spirit breathes in the old English ballads of the outlaw Robin Hood. According to some accounts he flourished in the second half of the twelfth century, when Henry II and Richard the Lion-hearted reigned over England. *The Robin Hood ballads* Robin Hood, with his merry men, leads an adventurous life in Sherwood Forest, engaging in feats of strength and hunting the king's tall deer. Bishops, sheriffs, and gamekeepers are his only enemies. For the common people he has the greatest pity, and robs the rich to endow the poor. Courtesy, generosity, and love of fair play are some of the characteristics which made him a popular hero. If King Arthur was the ideal knight, Robin Hood was the ideal yeoman. The ballads about him were sung by country folk for hundreds of years.

202. Romanesque and Gothic Architecture; the Cathedrals

The genius of the Middle Ages found its highest expression, not in books, but in buildings. For several hundred years after the barbarian invasions architecture had made little progress in western Europe, outside of Italy, which was subject to Byzantine influence,¹ and Spain, which was a center of Mohammedan culture.²



PLAN OF SALISBURY CATHEDRAL, ENGLAND
Note the double transepts.

aisles, its circular arched recess (apse) at one end, and its flat, wooden ceiling supported by columns.³ The Romanesque church departed from the basilican plan by the introduction of

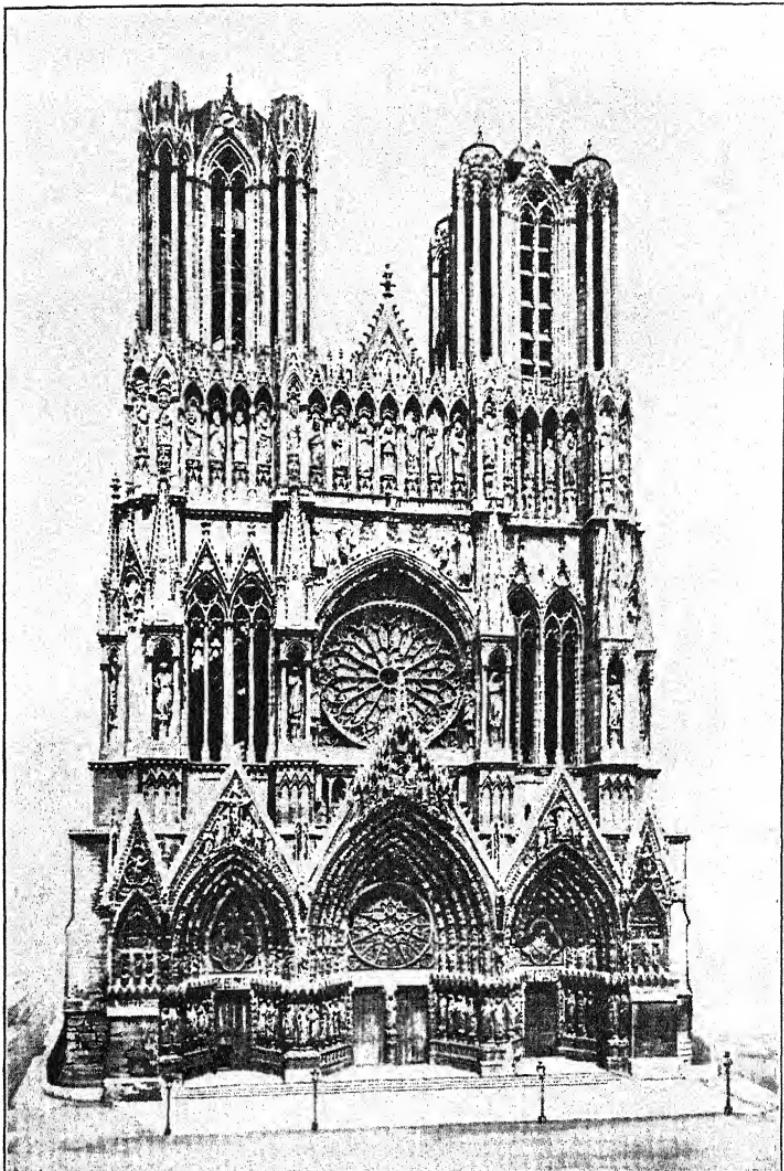
¹ See page 336.

² See page 386.

³ See pages 284, 344.

Beginning about 800 A.D. came a revival, and the adoption of an architectural style called Romanesque, because it went back to Roman principles of construction. Romanesque architecture arose in northern Italy and southern France and gradually spread to other European countries. It was followed about 1100 A.D. by the Gothic style of architecture, which prevailed during the next four centuries.

The church of the early Christians seems to have been modeled upon the Roman basilica, with its arrangement of nave and

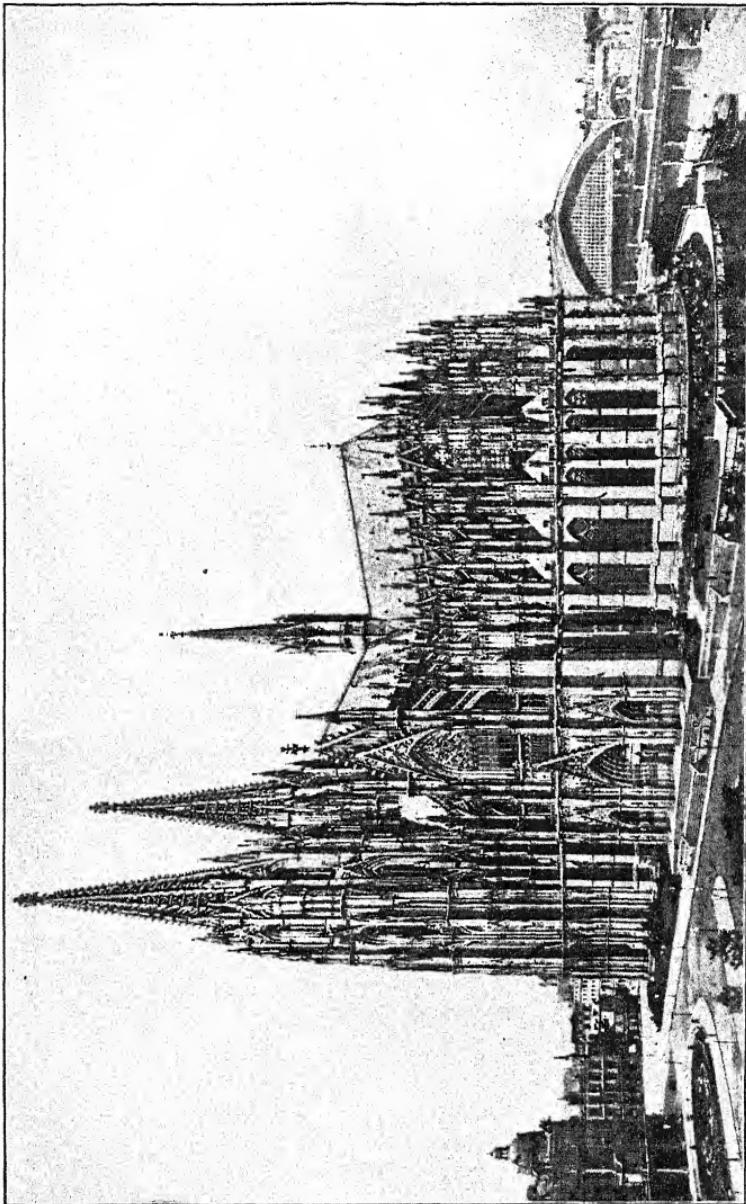


REIMS CATHEDRAL

The cathedral of Notre Dame at Reims in northwestern France stands on the site where Clovis was baptized by St. Remi. Here most of the French Kings were consecrated with holy oil by the archbishops of Reims. Except the west front, which was built in the fourteenth century, the cathedral was completed by the end of the thirteenth century. The towers, 267 feet high, were originally designed to reach 304 feet. The façade, with its three arched portals, exquisite rose window, and "gallery of the kings," is justly celebrated. The cathedral was much damaged by the bombardment to which it was subjected in 1914 A.D.

COLOGNE CATHEDRAL

The Cathedral, or Dom, one of the finest monuments of Gothic architecture in Europe was begun in the thirteenth century. The work of building proceeded slowly and at the time of the Reformation it ceased altogether. The structure was finally completed during the nineteenth century, and in 1880 A.D. it was opened in the presence of the emperor, William I. The Cathedral, which is in the form of a cross, measures 480 feet in length and 282 feet in breadth. Each of the towers reaches the height of 511 feet. The very numerous and richly-colored windows add greatly to the imposing effect of the interior.



transepts, thus giving the building the form of a Latin cross. A dome, which might be covered by a pointed roof, was generally raised over the junction of the nave and transepts. At the same time the apse was enlarged so as to form the choir, a place reserved for the clergy.

The Romanesque church also differed from a basilica in the use of vaulting to take the place of a flat ceiling. The old Romans had constructed their vaulted roofs and domes in concrete, which forms a rigid mass and rests securely upon the walls like the lid of a box.¹ Medieval architects, however, built in stone, which exerts an outward thrust and tends to force the walls apart. Consequently they found it necessary to make the walls very thick and to strengthen them by piers, or buttresses, on the outside of the edifice. It was also necessary to reduce the width of the vaulted spaces. The vaulting, windows, and doorways had the form of the round arch, that is, a semicircle, as in the ancient Roman monuments.²

Vaulting
and the
round arch

Gothic architecture arose in France in the country around Paris, at a time when the French kingdom was taking the lead in European affairs. Later it spread to England, Germany, the Netherlands, and even to southern Europe. As an old chronicler wrote, "It was as if the whole world had thrown off the rags of its ancient time, and had arrayed itself in the white robes of the churches." The term Gothic was applied contemptuously to this architectural style by writers of the sixteenth and seventeenth centuries, who regarded everything non-classical as barbarous. They believed it to be an invention of the barbarian Goths, and so they called it Gothic. The name has stuck, as bad names have a habit of doing, but nowadays every one recognizes the greatness of this medieval art. The most beautiful buildings of the Middle Ages are of Gothic architecture.

The Gothic style

The Gothic style formed a natural development of the

¹ See page 283.

² The cathedral, baptistery, and campanile of Pisa form an interesting example of Romanesque architecture. See the illustration, page 544.

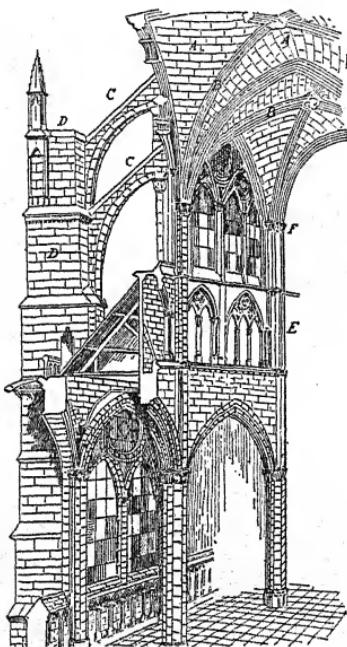
Romanesque style. The architects of a Gothic church wished to retain the vaulted ceiling but at the same time to do away

**Ribbed
vaulting and
the flying
buttress**

with thick, solid walls, which had so little window space as to leave the interior of the building dark and gloomy. They solved this problem, in the first place, by using a great number of stone ribs, which gathered up the weight

of the ceiling and rested on pillars. Ribbed vaulting made possible higher ceilings, spanning wider areas, than in Romanesque churches.¹ In the second place, the pillars supporting the ribs were themselves connected by means of flying buttresses with stout piers of masonry outside the walls of the church.² These walls, relieved from the pressure of the ceiling, now became a mere screen to keep out the weather. They could be built of light materials and opened up with high, wide windows.

Ribbed vaulting and the flying buttress are the distinctive features of Gothic architecture. A third feature, noteworthy but not so important, is the use of the pointed arch. It was not Christian in origin, for it had



CROSS SECTION OF AMIENS
CATHEDRAL

A, vaulting; B, ribs; C, flying buttresses; D, buttresses; E, low windows; F, clerestory.

long been known to the Arabs in the East and the Moslem conquerors of Sicily.³ The semicircular or round arch can be only half as high as it is wide, but the pointed arch may vary greatly

¹ The interior of King's College Chapel, Cambridge, shows the ribs and the beautiful tracery of the ceiling of a Gothic building. See the plate facing page 570.

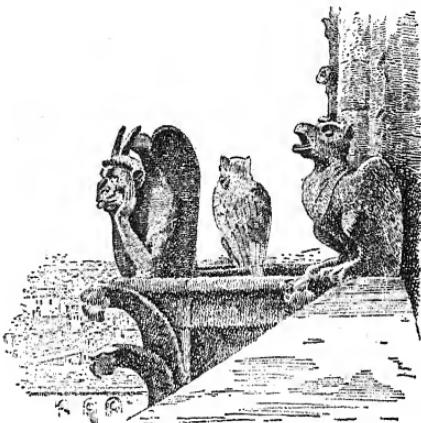
² The flying buttress is well shown in the view of Canterbury Cathedral (page 324).

³ See page 386.

in its proportions. The use of this device enabled the Gothic builder to bridge over different widths at any required height. It is also lighter and more graceful than the round arch.¹

The labors of the Gothic architect were admirably seconded by those of other artists. The sculptor cut figures of men, animals, and Gothic plants in the ornament utmost profusion. The painter covered vacant wall spaces with brilliant mosaics and frescoes. The wood-carver made exquisite choir stalls, pulpits, altars, and screens. Master workmen filled the stone tracery of the windows with stained glass unequaled in coloring by the finest modern work. Some rigorous churchmen like St. Bernard condemned the expense of these magnificent cathedrals, but most men found in their beauty an additional reason to praise God.

The Gothic cathedral, in fact, perfectly expressed the religious spirit of the Middle Ages. For its erection kings and nobles offered costly gifts. The common people, when they had no money to give, contributed their labor, each man doing what he could to carry upward the walls and towers and to perfect every part of God's dwelling. The interior of such a cathedral, with its vast nave rising in swelling arches to the vaulted roof, its clustered columns, its glowing windows, and infinite variety of ornamentation, forms the most awe-inspiring sanctuary ever raised by man. It is a prayer, a hymn, a sermon in stone.



GARGOYLES ON THE CATHEDRAL OF
NOTRE DAME, PARIS

Strange, grotesque figures and faces of stone, used as ornaments of Gothic buildings and as spouts to carry off rain water. They represent beasts, demons, and other creations of medieval fancy.

The cathedral as a religious edifice

¹ For the pointed arch see the view of Melrose Abbey (page 660).

Gothic architecture, though at first confined to churches, came to be used for other buildings. Among the monuments of **The secular Gothic** the secular Gothic are beautiful town halls, guild halls, markets, and charming private houses.¹ But the cathedral remained the best expression of the Gothic style.

203. Education; the Universities

Not less important than the Gothic cathedrals for the understanding of medieval civilization were the universities. They grew out of the monastic and cathedral schools where boys were trained to become monks or priests. Such schools had been created or restored by Charlemagne.² The teaching, which lay entirely in the hands of the clergy, was elementary in character. Pupils learned enough Latin grammar to read religious books, if not always to understand them, and enough music to follow the services of the Church. They also studied arithmetic by means of the awkward Roman notation, received a smattering of astronomy, and sometimes gained a little knowledge of such subjects as geography, law, and philosophy. Besides these monastic and cathedral schools, others were maintained by the guilds. Boys who had no regular schooling often received instruction from the parish priest of the village or town. Illiteracy was common enough in medieval times, but the mass of the people were by no means entirely uneducated.

Between 1150 and 1500 A.D. at least eighty universities were established in western Europe. Some speedily became extinct, but there are still about fifty European institutions of learning which started in the Middle Ages. The earliest universities did not look to the state or to some princely benefactor for their foundation. They arose, as it were, spontaneously. In the eleventh and twelfth centuries Europe felt the thrill of a great intellectual revival. It was stimulated by intercourse with the highly cultivated Arabs in Spain, Sicily, and the East, and with the Greek scholars of Constantinople during the crusades. The desire for instruction became so

¹ See the illustrations, pages 550, 551.

² See page 310.

general that the common schools could not satisfy it. Other schools were then opened in the cities and to them flocked eager learners from every quarter.

How easily a university might grow up about the personality of some eminent teacher is shown by the career of Abelard. The eldest son of a noble family in Brittany, Abelard would naturally have entered upon a military career, but he chose instead the life of a scholar and the contests of debate. When still a young man he came to Paris and attended the lectures given by a master of the cathedral school of Notre Dame. Before long he had overcome his instructor in discussion, thus establishing his own reputation. At the early age of twenty-two Abelard himself set up as a lecturer. Few teachers have ever attracted so large and so devoted a following. His lecture room under the shadow of the great cathedral was filled with a crowd of youths and men drawn from all countries.

The fame of Abelard led to an increase of masters and students at Paris and so paved the way for the establishment of the university there, later in the twelfth century. Paris soon became such a center of learning, particularly in theology and philosophy, that a medieval writer referred to it as "the mill where the world's corn is ground, and the hearth where its bread is baked." The university of Paris, in the time of its greatest prosperity, had over five thousand students. It furnished the model for the English university of Oxford, as well as for the learned institutions of Scotland, Denmark, Sweden, and Germany.

The institutions of learning in southern Europe were modeled, more or less, upon the university of Bologna. At this Italian city, in the middle of the twelfth century, a celebrated teacher named Irnerius gathered about him thousands of pupils for the study of the Justinian code.¹ The university developed out of his law school. Bologna was the center from which the Roman system of jurisprudence made its way into France, Germany,

¹ See pages 207, 331.

and other Continental countries. From Bologna, also, came the monk Gratian, who drew up the accepted text-book of canon law, as followed in all Church courts.¹ What Roman law was to the Empire canon law was to the Papacy.

The word "university"² meant at first simply a union or association. In the Middle Ages all artisans were organized in University guilds,³ and when masters and pupils associated organization themselves for teaching and study they naturally copied the guild form. This was the more necessary since the student body included so many foreigners, who found protection against annoyances only as members of a guild.

Like a craft guild a university consisted of masters (the professors), who had the right to teach, and students, both elementary and advanced, who corresponded to apprentices Degrees and journeymen. After several years of study a student who had passed part of his examination became a "bachelor of arts" and might teach certain elementary subjects to those beneath him. Upon the completion of the full course — usually six years in length — the bachelor took his final examinations and, if he passed them, received the coveted degree of "master of arts." But as is the case to-day, many who attended the universities never took a degree at all.

A university of the Middle Ages did not need an expensive collection of libraries, laboratories, and museums. Its only necessary equipment consisted in lecture rooms The teachers for the professors. Not even benches or chairs were required. Students often sat on the straw-strewn floors. The high price of manuscripts compelled professors to give all instruction by lectures. This method of teaching has been retained in modern universities, since even the printed book is a poor substitute for a scholar's inspiring words.

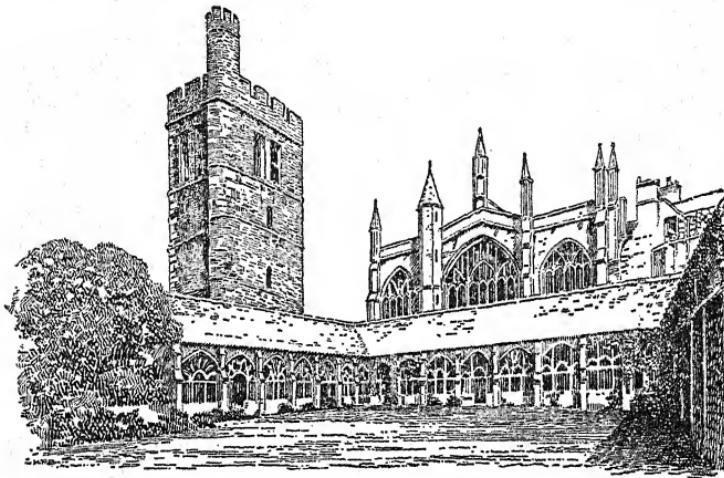
The universities being under the protection of the Church, it was natural that those who attended them should The students possess some of the privileges of clergymen. Students were not required to pay taxes or to serve in the army.

¹ See page 444.

² Latin *universitas*.

³ See page 536.

They also enjoyed the right of trial in their own courts. This was an especially valuable privilege, for medieval students were constantly getting into trouble with the city authorities. The sober annals of many a university are relieved by tales of truly Homeric conflicts between Town and Gown. When the students were dissatisfied with their treatment in one place, it



VIEW OF NEW COLLEGE, OXFORD

New College, despite its name, is one of the oldest of the Oxford collegiate foundations. It was established in 1379 A.D. by William of Wykeham. The illustration shows the chapel, the cloisters, consecrated in 1400 A.D., and the detached tower, a tall, massive structure on the line of the city wall.

was always easy for them to go to another university. Sometimes masters and scholars made off in a body. Oxford appears to have owed its existence to a large migration of English students from Paris; Cambridge arose as the result of a migration from Oxford; and the German university of Leipzig sprang from that of Prague in Bohemia.

The members of a university usually lived in a number of colleges. These seem to have been at first little more than lodging-houses, where poor students were cared for Colleges at the expense of some benefactor. In time, however, as the colleges increased in wealth, through the gifts made to them, they became centers of instruction under the direction

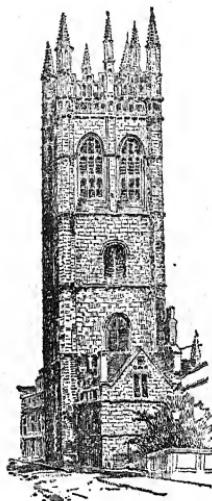
of masters. At Oxford and Cambridge, where the collegiate system has been retained to the present time, each college has its separate buildings and enjoys the privilege of self-government.

The studies in a medieval university were grouped under the four faculties of arts, theology, law, and medicine. The first-named **Faculties** faculty taught the "seven liberal arts," that is, grammar, rhetoric, logic, arithmetic, geometry, astronomy, and music. They formed a legacy from old Roman education. Theology, law, and medicine then, as now, were professional studies, taken up after the completion of the Arts course. Owing to the constant movement of students from one university to another, each institution tended to specialize in one or more subjects. Thus, Paris came to be noted for theology, Montpellier, Padua, and Salerno for medicine, and Orléans, Bologna, and Salamanca for law.

TOWER OF MAGDALEN COLLEGE, OXFORD

Magdalen (pronounced *Maudlin*) is perhaps the most beautiful college in Oxford. The bell tower stands on High Street, the principal thoroughfare of Oxford, and adjoins Magdalen Bridge, built across the Cherwell. Begun in 1492 A.D.; completed in 1505 A.D. From its summit a Latin hymn is sung every year on the morning of May Day. This graceful tower has been several times imitated in American collegiate structures.

philosophy. The union of theology and philosophy produced what is known as scholasticism.¹



204. Scholasticism

Theology formed the chief subject of instruction in most medieval universities.

Theological study Nearly all the celebrated scholars of the age were theologians. They sought to arrange the doctrines of the Church in systematic and reasonable form, in order to answer those great questions concerning the nature of God and of the soul which have always occupied the human mind. For this purpose it was necessary to call in the aid of

¹ The method of the school (*Latin schola*).



INTERIOR OF KING'S COLLEGE CHAPEL, CAMBRIDGE

The chief architectural ornament of King's College, founded by King Henry VI, is the chapel in the Gothic perpendicular style. This building was begun in 1446 A.D., but was not completed until nearly seventy years later. The finest features of the interior are the fan-vaulting which extends throughout the chapel, the stained-glass windows, and the wooden organ screen.

The scholastics were loyal children of the Church and did not presume to question her teaching in matters of religion. They held that faith precedes reason. "The Christian," Abelard and it was said, "ought to advance to knowledge through faith, not come to faith through knowledge."¹ The brilliant Abelard, with his keenly critical mind, found what he considered a flaw in this position: on many subjects the authorities themselves disagreed. To show this he wrote a little book called *Sic et Non* ("Yes and No"), setting forth the conflicting opinions of the Church Fathers on one hundred and fifty-eight points of theology. In such cases how could truth be reached unless one reasoned it out for oneself? "Constant questioning," he declared, "is the key to wisdom. . . . Through doubting we come to inquiry and through inquiry we perceive the truth." But this reliance on the unaided human reason as a means of obtaining knowledge did not meet with approval, and Abelard's views were condemned as unsound. Abelard, indeed, was a man in advance of his age. Freedom of thought had to wait many centuries before its rights should be acknowledged.

The philosophy on which the scholastics relied was chiefly that of Aristotle.¹ Christian Europe read him at first in Latin translations from the Arabic, but versions were later made from Greek copies found in Constantinople and elsewhere in the East. This revival of Aristotle, though it broadened men's minds by acquainting them with the ideas of the greatest of Greek thinkers, had serious drawbacks. It discouraged rather than favored the search for fresh truth. Many scholastics were satisfied to appeal to Aristotle's authority, rather than take the trouble of finding out things for themselves. The story is told of a medieval student who, having detected spots in the sun, announced his discovery to a learned man. "My son," said the latter, "I have read Aristotle many times, and I assure you there is nothing of the kind mentioned by him. Be certain that the spots which you have seen are in your eyes and not in the sun."

¹ See pages 275 and 383.

There were many famous scholastics, or "schoolmen," but easily the foremost among them was the Italian monk, Thomas

St. Thomas Aquinas, 1227-1274 A.D. Aquinas. He taught at Paris, Cologne, Rome, and Bologna, and became so celebrated for learning as to be known as the "Angelic Doctor." Though

Aquinas died at an early age, he left behind him no less than eighteen folio volumes. His *Summa Theologiae* ("Compendium of Theology"), as the name indicates, gathered up all that the Middle Ages believed of the relations between God and man. The Roman Church has placed him among her saints and still recommends the study of his writings as the foundation of all sound theology.

Enough has been said to show that the method of study in medieval universities was not that which generally obtains

The scholastic method to-day. There was almost no original research. Law students memorized the Justinian code.

Medical students learned anatomy and physiology from old Greek books, instead of in the dissecting room. Theologians and philosophers went to the Bible, the Church Fathers, or Aristotle for the solution of all problems. They often debated the most subtle questions, for instance, "Can God ever know more than He knows that He knows?" Mental gymnastics of this sort furnished a good training in logic, but added nothing to the sum of human knowledge. Scholasticism, accordingly, fell into disrepute, in proportion as men began to substitute scientific observation and experiment for speculation.

205. Science and Magic

Not all medieval learning took the form of scholasticism. The twelfth and thirteenth centuries were marked by a healthy

Scientific inventions interest in science. Long encyclopedias, written in Latin, collected all available information about the natural world. The study of physics made conspicuous progress, partly as a result of Arab influence. Various scientific inventions, including magnifying glasses and clocks, were worked

out. The mariner's compass, perhaps derived from the Arabs, also came into general use.¹

As representative of this scientific interest we may take the Englishman, Roger Bacon. He studied at Paris, where his attainments secured for him the title of the "Wonderful Doctor," and lectured at Oxford. At a period when Aristotle's influence was unbounded, Bacon turned away from scholastic philosophy to mathematics and the sciences. No great discoveries were made by him, but it is interesting to read a passage in one of his works where some modern inventions are distinctly foreseen. In time, he wrote, ships will be moved without rowers, and carriages will be propelled without animals to draw them. Machines for flying will also be constructed, "wherein a man sits revolving some engine by which artificial wings are made to beat the air like a flying bird." Even in Bacon's day it would appear that men were trying to make steamboats, automobiles, and aëroplanes.

Roger Bacon,
about 1214—
1294 A.D.



ROGER BACON

The discovery of gunpowder, a compound of saltpeter, charcoal, and sulphur, has often been attributed to Bacon, probably incorrectly. Bacon and other men of his time seem to have been familiar with the composition of gunpowder, but they regarded it as merely a sort of firework, producing a sudden and brilliant flame. They little suspected that in a confined space the expansive power of its gases could be used to hurl projectiles. Gunpowder was occasionally manufactured during the fourteenth century, but for a long time it made more noise than it did harm. Small brass cannon, throwing stone balls, began at length to displace the medieval siege weapons, and still later muskets took the place of the bow, the cross-bow, and the pike. The revolution in the art of warfare

Gunpowder

¹ See page 618.

introduced by gunpowder had vast importance. It destroyed the usefulness of the castle and enabled the peasant to fight the mailed knight on equal terms. Gunpowder, accordingly, must be included among the forces which brought about the downfall of feudalism.

The study of chemistry also engaged the attention of medieval investigators. It was, however, much mixed up with alchemy, Chemistry a false science which the Middle Ages had received and alchemy from the Greeks, and they, in turn, from the Egyptians. The alchemists believed that minerals possessed a real life of their own and that they were continually developing in the ground toward the state of gold, the perfect metal. It was necessary, therefore, to discover the "philosopher's stone," which would turn all metals into gold. The alchemists never found it, but they learned a good deal about the various metals and discovered a number of compounds and colors. In this way alchemy contributed to the advance of chemistry.

Astronomy in the Middle Ages was the most advanced of any natural science, though the telescope and the Copernican theory¹ were as yet in the future. Astronomy, the wise and astrology mother, had a foolish daughter, astrology, the origin of which can be traced back to Babylonia.² Medieval students no longer regarded the stars as divine, but they believed that the natural world and the life of men were controlled by celestial influences. Hence astrologers professed to predict the fate of a person from the position of the planets at the time of his birth. Astrological rules were also drawn from the signs of the zodiac. A child born under the sign of the Lion will be courageous; one born under the Crab will not go forward well in life; one born under the Waterman will probably be drowned, and so forth. Such fancies seem absurd enough, but in the Middle Ages educated people entertained them.

Alchemy and astrology were not the only instances of medieval credulity. The most improbable stories found ready acceptance. Roger Bacon, for instance, thought that "flying dragons" still existed in Europe and that

¹ See pages 133 and 608.

² See page 53.

eating their flesh lengthened human life. Works on natural history soberly described the lizard-like salamander, which dwelt in fire, and the phoenix, a bird which, after living for five hundred years, burned itself to death and then rose again full grown from the ashes. Another fabulous creature was the unicorn, with the head and body of a horse, the hind legs of an antelope, the beard of a goat, and a long, sharp horn set in the middle of the forehead. Various plants and minerals were also credited with marvelous powers. Thus, the nasturtium, used as a liniment, would keep one's hair from falling out, and the sapphire, when powdered and mixed with milk, would heal ulcers and cure headache. Such quaint beliefs linger to-day among uneducated people, even in civilized lands.

Magicians of every sort flourished in the Middle Ages. Onei-
romancers¹ Magicians took omens from dreams. Palmists read fortunes in the lines and irregularities of the hand. Necromancers² professed to reveal the future by pretended communications with departed spirits. Other magicians made talismans or lucky objects to be worn on the person, mirrors in which the images of the dead or the absent were reflected, and various powders which, when mixed with food or drink, would inspire hatred or affection in the one consuming them. Indeed, it would be easy to draw up a long list of the devices by which practitioners of magic made a living at the expense of the ignorant and the superstitious.

206. Popular Superstitions

Many medieval superstitions are preserved in folk tales, or "fairy stories." Every child now reads these tales in books,

¹ Greek *oneiros*, "dream."

² Greek *nekros*, "corpse."



MAGICIAN RESCUED FROM THE DEVIL

Miniature in a thirteenth-century manuscript in the Bibliothèque Nationale, Paris. The Devil, attempting to seize a magician who had formed a pact with him, is prevented by a lay brother.

but until the nineteenth century very few of them had been collected and written down.¹ They lived on the lips of the people, being told by mothers and nurses to children and by young and old about the firesides during the long winter evenings. Story-telling formed one of the chief amusements of the Middle Ages.

The fairies who appear so commonly in folk tales are known by different names. They are bogies, brownies, goblins, pixies, kobolds (in Germany), trolls (in Denmark), and so on. The Celts, especially, had a lively faith in fairies, and it was from Wales, Scotland, and Ireland that many stories about them became current in Europe after the tenth century. Some students have explained the belief in fairies as due to memories of an ancient pygmy people dwelling in underground homes. But most of these supernatural beings seem to be the descendants of the spirits and demons which in savage fancy haunt the world.

A comparison of European folk tales shows that fairies have certain characteristics in common. They live in palaces under-neath the ground, from which they emerge at twi-light to dance in mystic circles. They are ruled by kings and queens and are possessed of great wealth. Though usually invisible, they may sometimes be seen, especially by people who have the faculty of perceiving spirits. To mortals the fairies are generally hostile, leading wanderers astray, often blighting crops and cattle, and shooting arrows which carry disease and death. They are constantly on the watch to carry off human beings to their realm. A prisoner must be released at the end of a certain time, unless he tastes fairy food, in which event he can never return. Children in cradles are frequently snatched away by the fairies, who leave, instead, imps of their own called "changelings." A changeling may always be recognized by its peevishness and backwardness in learning to walk and speak. If well treated, the fairies will

¹ Charles Perrault's *Tales of Passed Times* appeared at Paris in 1697 A.D. It included the now-familiar stories of "Bluebeard," "Cinderella," "Sleeping Beauty," and "Little Red Riding Hood." In 1812 A.D. the brothers Grimm published their *Household Tales*, a collection of stories current in Germany.

sometimes show their gratitude by bestowing on their favorites health, wealth, and long life. Lucky the child who can count on a "fairy god-mother."

Stories of giants are common in folk tales. Giants are often represented as not only big but also stupid, and as easily overcome by keen-witted human foes like "Jack the Giant-killer." It may be that traditions of pre-historic peoples have sometimes given birth to legends of giants. Another source of stories concerning them has been the discovery of huge fossil bones, such as those of the mammoth or mastodon, which were formerly supposed to be bones of gigantic men. The ogres, who sometimes figure in folk tales, are giants with a taste for human flesh. They recall the cannibals of the savage world.

Werewolves were persons who, by natural gift or magic art, were thought to have the power of turning themselves for a time into wild beasts (generally wolves or bears). In this animal shape they ravaged flocks and devoured young children. A werewolf was said to sleep only two nights in the month and to spend the rest of the time roaming the woods and fields. Trials of persons accused of being werewolves were held in France as late as the end of the sixteenth century. Even now the belief is found in out-of-the-way parts of Europe.

Another medieval superstition was that of the evil eye. According to this belief, certain persons could bewitch, injure, and kill by a glance. Children and domestic animals were thought to be particularly susceptible to the effects of "fascination." In order to guard against it charms of various sorts, including texts from the Bible, were carried about. The belief in the evil eye came into Europe from pagan antiquity. It survived the Middle Ages and lingers yet among uneducated people.

The superstitions relating to werewolves and the evil eye are particular forms of the belief in witchcraft, or "black magic." The Middle Ages could not escape this delusion, which was firmly held by the Greeks and Romans

and other ancient peoples. Witchcraft had, indeed, a prehistoric origin and the belief in it still prevails in savage society.

Witches and wizards were supposed to have sold themselves to the Devil, receiving in return the power to work magic. They could change themselves or others into animals, they had charms against the hurt of weapons, they could raise storms and destroy crops, and they could convey thorns, pins, and other objects into their victims' Features of European witchcraft



THE WITCHES' SABBATH

bodies, thus causing sickness and death. At night they rode on broomsticks through the air and assembled in some lonely place for feasts, dances, and wild revels. At these "Witches' Sabbaths," as they were called, the Devil himself attended and taught his followers their diabolic arts. There were various tests for the discovery of witches and wizards, the most usual being the ordeal by water.¹

The numerous trials and executions for witchcraft form a dark page in history. Thousands of harmless old men and women

¹ See page 420.

were put to death on the charge of being leagued with the Devil. Even the most intelligent and humane **Witchcraft** people believed in the reality of witchcraft and **persecutions** found a justification for its punishment in the Scriptural command, "Thou shalt not suffer a witch to live."¹ The witch epidemic which broke out in America during the seventeenth century, reaching its height at Salem, Massachusetts, was simply a reflection of the European fear and hatred of witches.

The Middle Ages inherited from antiquity the observance of unlucky days. They went under the name of "Egyptian days," so called because it was held that on one **Unlucky days** of them the plagues had been sent to devastate the land of Egypt and on another Pharaoh and his host had been swallowed up in the Red Sea. At least twenty-four days in the year were regarded as very unlucky. At such times one ought not to buy and sell, to build a house, to plant a field, to travel or, in fact, to undertake anything at all important. After the sixteenth century the belief in unlucky days declined, but there still exists a prejudice against fishermen starting out to fish, or seamen to take a voyage, or landsmen a journey, or domestic servants to enter a new place, on a Friday.

207. Popular Amusements and Festivals

It is pleasant to turn from the superstitions of the Middle Ages to the games, sports, **Indoor games** and festivals which helped to make life agreeable alike for rich and poor, for nobles and peasants. Some indoor games are of eastern origin. Thus chess, with which European peoples seem to have become acquainted as



CHESS PIECES OF CHARLEMAGNE

Bibliothèque Nationale, Paris¹

The figures are carved in ivory.

¹ *Exodus*, xxii, 18.

early as the tenth century,¹ arose in India as a war game. On each side a king and his general, with chariots, cavalry, elephants, and infantry, met in battle array. These survive in the rooks, knights, bishops, and pawns of the modern game. Checkers is a sort of simplified chess, in which the pieces are all pawns, till they get across the board and become kings. Playing cards are another Oriental invention. They were introduced into Europe in the fourteenth century, either by the Arabs or the gypsies. Their first use seems to have been for telling fortunes.

Many outdoor games are derived from those played in medieval times. How one kind of game may become the parent of many others is seen in the case of the ball-play.

Outdoor games The ancients tossed and caught balls as children do now. They also had a game in which each side tried to secure the ball and throw it over the adversary's goal line. This game lasted on into the Middle Ages, and from it football has descended. The ancients seem never to have used a stick or bat in their ball-play. The Persians, however, began to play ball on horseback, using a long mallet for the purpose, and introduced their new sport throughout Asia. Under the Tibetan name of *pulu* ("ball") it found its way into Europe. When once the mallet had been invented for use on horseback, it could be easily used on foot, and so polo gave rise to the various games in which balls are hit with bats, including tennis, hockey, golf, cricket, and croquet.

The difference between our ideas of what constitutes "sport" and those of our ancestors is shown by the popularity of baiting.

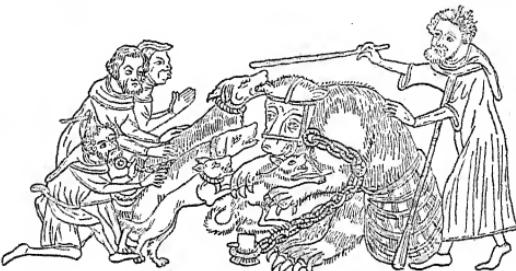
Baiting In the twelfth century bulls, bears, and even horses were baited. Cock-fighting formed another common amusement. It was not till the nineteenth century that an English society for the prevention of cruelty to animals succeeded in getting a law passed which forbade these cruel sports. Most other European countries have now followed England's example.

No account of life in the Middle Ages can well omit some

¹ See page 428.

reference to the celebration of festivals. For the peasant and artisan they provided relief from physical exertion, Festivals and for all classes of society the pageants, processions, sports, feasts, and merry-makings which accompanied them furnished welcome diversion. Medieval festivals included not only those of the Christian Year,¹ but also others which had come down from pre-Christian times.

Many festivals not of Christian origin were derived from the ceremonies with which the heathen peoples of Europe had been accustomed to mark the changes of the seasons. Seasonal festivals Thus, April Fool's Day formed a relic of festivities held at the vernal equinox. May Day, another festival of spring, honored the spirits of trees and of all budding vegetation. The persons who acted as May kings and May queens represented these spirits. According to the original custom a new May tree was cut down in the forest every year, but later a permanent May pole was set up on the village common. On Midsummer Eve (June 23), which marked the summer solstice, came the fire festival, when people built bonfires and leaped over them, walked in procession with torches round the fields, and rolled burning wheels down the hillsides. These curious rites may have been once connected with sun worship. Hallow Eve, so called from being the eve of All Saints' Day (November 1), also seems to have been a survival of a heathen celebration. On this night witches and fairies were supposed to assemble. Hallow Eve does not appear to have been a season for pranks and jokes, as is its present degenerate form. Even the festival of Christmas, coming at the winter solstice, kept some heathen



BEAR BAITING
From the Luttrell Psalter.

¹ See page 346.

features, such as the use of mistletoe with which Celtic priests once decked the altars of their gods. The Christmas tree, however, is not a relic of heathenism. It seems to have come into use as late as the seventeenth century.

Young and old took part in the dances which accompanied village festivals. Very popular in medieval England was the **The Morris dance**. The name, a corruption of Moorish, refers to its origin in Spain. The Morris dance was especially associated with May Day and was danced round a May pole to a lively and capering step. The performers represented Robin Hood, Maid Marian, his wife, Tom the

Piper, and other traditional characters. On their garments they wore bells tuned to different notes, so as to sound in harmony.

Mumming had a particular association with Christmas. Mummers

Mumming were bands of men and women who disguised themselves in



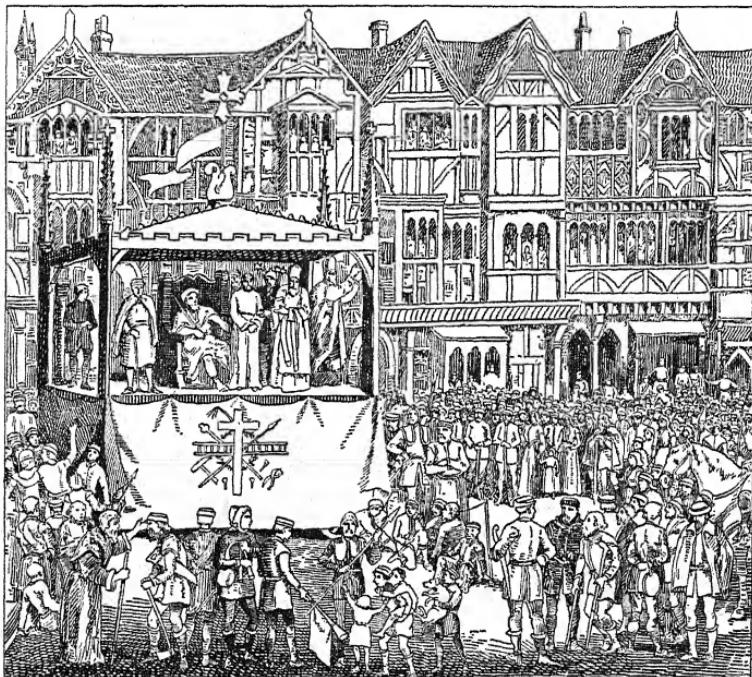
MUMMERS

From a manuscript now in the Bodleian Library, Oxford. It was written and illuminated in the reign of Edward III.

masks and skins of animals and then serenaded people outside their houses. Oftentimes the mummers acted out little plays in which Father Christmas, Old King Cole, and St. George were familiar figures.

Besides these village amusements, many plays of a religious character came into vogue during the twelfth and thirteenth centuries. The earliest were the miracle plays. **Miracle plays** They presented in dramatic form scenes from the Bible and stories of the saints or martyrs. The actors at first

were priests, and the stage was the church itself or the church-yard. This religious setting did not prevent the introduction of clowns and buffoons. After a time the miracle play passed from the clergy to the guilds. All the guilds of a town usually



A MIRACLE PLAY AT COVENTRY, ENGLAND

The rude platform on wheels, which served as a stage, was drawn by apprentices to the market place. Each guild had its own stage.

gave an exhibition once a year. Each guild presented a single scene in the story. An exhibition might last for several days and have as many as fifty scenes, beginning at Creation and ending with Doomsday.¹

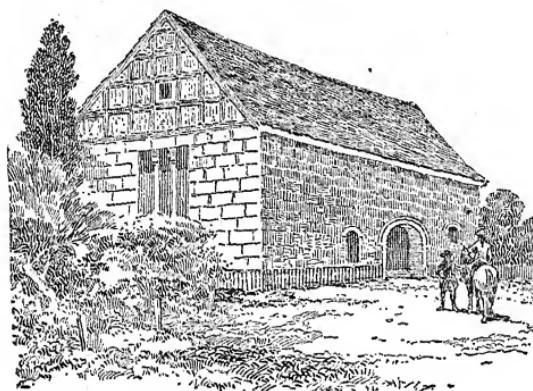
The miracle plays were followed by the "moralities." They dealt with the struggle between good and evil, rather than with

¹ The great Passion Play at Ober-Ammergau in Germany is the modern survival and representative of this medieval religious drama.

theology. Characters such as Charity, Faith, Prudence, Riches, Confession, and Death appeared and enacted a story intended to teach moral lessons.¹ **Morality plays** Out of the rude "morality" and its predecessor, the miracle play, has grown the drama of modern times.

208. Manners and Customs

A previous chapter² described some features of domestic life in castle and village during the age of feudalism. In Eng-



MANOR HOUSE IN SHROPSHIRE, ENGLAND

Built in the twelfth century.

Dwellings land, where the Norman kings discouraged castle building, the manor house formed the ordinary residence of the nobility. Even in Continental Europe many castles were gradually made over into manor houses after

the cessation of feudal warfare. A manor house, however, was only less bare and inconvenient than a castle. It was still poorly lighted, ill-ventilated, and in winter scarcely warmed by the open wood fires. Among the improvements of the fourteenth century were the building of a fireplace at one or both ends of the manor hall, instead of in the center, and the substitution of glass windows for wooden shutters or oiled paper.

People in the Middle Ages, even the well-to-do, got along with **Furniture** little furniture. The great hall of a manor house contained a long dining table, with benches used at meals, and a few stools. The family beds often occupied

¹ *Everyman*, one of the best of the morality plays, has recently been revived before large audiences.

² Chapter xviii.

curtained recesses in the walls, but guests might have to sleep on the floor of the manor hall. Servants often slept in the stables. Few persons could afford rugs to cover the floor; the poor had to put up with rushes. Utensils were not numerous,



INTERIOR OF AN ENGLISH MANOR HOUSE

Shows the great hall of a manor house at Penshurst, Kent. The screen with the minstrels' gallery over it is seen at the end of the hall, and in the center, the brazier for fire. Built about 1340 A.D.

and articles of glass and silver were practically unknown, except in the houses of the rich. Entries in wills show the high value set upon a single spoon.

The pictures in old manuscripts give us a good idea of medieval dress. Naturally it varied with time and place, and according to the social position of the wearer. Sometimes laws were passed, without much result, to regulate the quality, shape, and cost of the costumes to be worn by different orders of society. The moralists of the age were shocked, then as now, when tightly fitting garments, which showed the outlines of the body, became fashionable. The inconvenience of putting them on led to the use of buttons and buttonholes. Women's headdresses were often of extraordinary height and

shape. Not less remarkable were the pointed shoes worn by men. The points finally got so long that they hindered walking, unless tied by a ribbon to the knees.



COSTUMES OF LADIES DURING THE LATER MIDDLE AGES

The medieval noble of the twelfth century as a rule went clean shaven. To wear a beard was regarded as a sign of effeminacy in a man. The Bayeux Tapestry,¹ for instance, Beards shows the Normans mostly clean-shaven, while the English wear only moustaches. The introduction of long beards seems to have been due to contact with the East during the crusading period.

Regular bathing was not by any means neglected during the later Middle Ages. In the country districts river, lake, or pool Baths and met the needs of people used to outdoor life. The bathing hot air and vapor baths of the Byzantines were adopted by the Moslems and later, through the Moors and crusaders, were made known to western Europe. After the beginning of the thirteenth century few large cities lacked public bathing places.

Medieval cookbooks show that people of means had all sorts of elaborate and expensive dishes. Dinner at a nobleman's house might include as many as ten or twelve courses, mostly

¹ See the illustration, page 408.

meats and game. Such things as hedgehogs, peacocks, sparrows, and porpoises, which would hardly tempt ^{Food} the modern palate, were relished. Much use was made of spices in preparing meats and gravies, and also for flavoring wines. Over-eating was a common vice in the Middle Ages, but the open-air life and constant exercise enabled men and women to digest the huge quantities of food they consumed.

People in medieval times had no knives or forks and consequently ate with their fingers. Daggers also were employed to convey food to the mouth. Forks date from the ^{Table} end of the thirteenth century, but were adopted ^{etiquette} only slowly. As late as the sixteenth century German preachers condemned their use, for, said they, the Lord would not have given us fingers if he had wanted us to rely on forks. Napkins were another table convenience unknown in the Middle Ages.

In the absence of tea and coffee, ale and beer formed the drink of the common people. The upper classes regaled themselves on costly wines. Drunkenness was as common and as little reprobated as gluttony. The monotony of life in medieval Europe, when the nobles had little to do but hunt and fight, may partly account for the prevailing ineptitude. But doubtless in large measure it was a Teutonic characteristic. The Northmen were hard drinkers, and of the ancient Germans a Roman writer states that "to pass an entire day and night in drinking disgraces no one."¹ This habit of intoxication survived in medieval Germany, and the Anglo-Saxons and Danes introduced it into England.

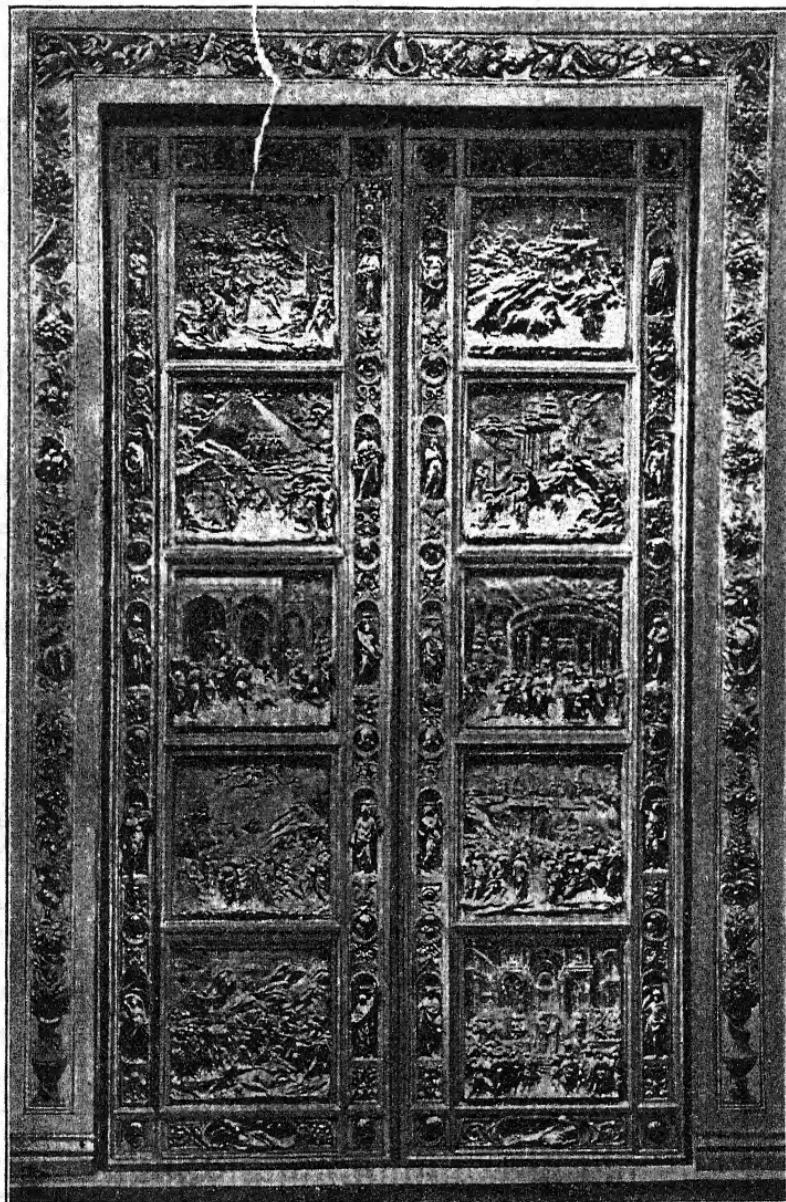
Our survey of the twelfth and thirteenth centuries has now shown us that these two hundred years deserve to be called the central period of the Middle Ages. When the Central Arabs had brought the culture of the Orient to ^{period of the} Spain and Sicily, when the Northmen after their wonderful expansion had settled down in Normandy, England, and other countries, and when the peoples of western Europe,

¹ Tacitus, *Germania*, 22.

whether as peaceful pilgrims or as warlike crusaders, had visited Constantinople and the Holy Land, men's minds received a wonderful stimulus. The intellectual life of Europe was "speeded up," and the way was prepared for the even more rapid advance of knowledge in the fourteenth and fifteenth centuries, as the Middle Ages passed into modern times.

Studies

1. Look up on the map between pages 358-359 the following places where Gothic cathedrals are found: Canterbury, York, Salisbury, Reims, Amiens, Chartres, Cologne, Strassburg, Burgos, Toledo, and Milan.
2. Look up on the map facing page 654 the location of the following medieval universities: Oxford, Montpellier, Paris, Orléans, Cologne, Leipzig, Prague, Naples, and Salamanca.
3. Explain the following terms: scholasticism; canon law; alchemy; troubadours; Provençal language; transept; choir; flying buttress; werewolf; and mumming.
4. Who were St. Thomas Aquinas, Abelard, Gratian, Irnerius, and Roger Bacon?
5. Show how Latin served as an international language in the Middle Ages. Name two artificial languages which have been invented as a substitute for Latin.
6. What is meant by saying that "French is a mere *patois* of Latin"?
7. In what parts of the world is English now the prevailing speech?
8. Why has Siegfried, the hero of the *Nibelungenlied*, been called the "Achilles of Teutonic legend"?
9. What productions of medieval literature reflect aristocratic and democratic ideals, respectively?
10. Distinguish between the Romanesque and Gothic styles of architecture. What is the origin of each term?
11. Compare the ground plans of a Greek temple (page 291), a Roman basilica (page 284), and a Gothic cathedral (page 562).
12. Contrast a Gothic cathedral with a Greek temple, particularly in regard to size, height, support of the roof, windows, and decorative features.
13. Why is there some excuse for describing a Gothic building as "a wall of glass with a roof of stone"?
14. Do you see any resemblance in structural features between a Gothic cathedral and a modern "sky-scraper"?
15. Mention some likenesses between medieval and modern universities.
16. Mention some important subjects of instruction in modern universities which were not treated in those of the Middle Ages.
17. Why has scholasticism been called "a sort of Aristotelian Christianity"?
18. Look up the original meaning of the words "jovial," "saturnine," "mercurial," "disastrous," "contemplate," and "consider."
19. Show the indebtedness of chemistry to alchemy and of astronomy to astrology.
20. Mention some common folk tales which illustrate medieval superstitions.
21. Why was Friday regarded as a specially unlucky day?
22. Enumerate the most important contributions to civilization made during the Middle Ages.

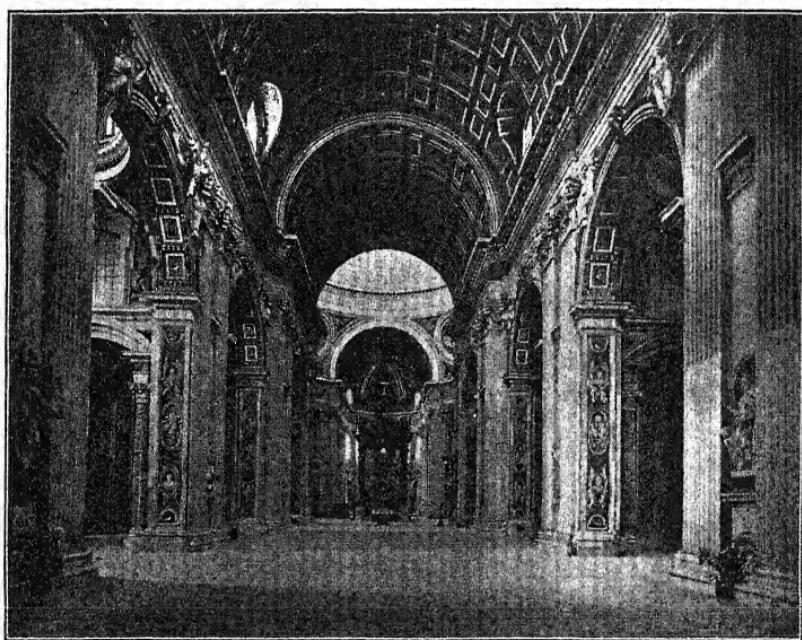


GIBBERTI'S BRONZE DOORS AT FLORENCE

The second or northern pair of bronze doors of the baptistery at Florence. Completed by Lorenzo Ghiberti in 1452 A.D., after twenty-seven years of labor. The ten panels represent scenes from Old Testament history. Michelangelo pronounced these magnificent creations worthy to be the gates of paradise.



Exterior



Interior

ST. PETER'S, ROME

St. Peter's, begun in 1506 A.D., was completed in 1667, according to the designs of Bramante, Raphael, Michelangelo, and other celebrated architects. It is the largest church in the world. The central aisle, nave, and choir measure about 600 feet in length; the great dome, 140 feet in diameter, rises to a height of more than 400 feet. A double colonnade encircles the piazza in front of the church. The Vatican is seen to the right of St. Peter's.

CHAPTER XXV

THE RENAISSANCE¹

209. Meaning of the Renaissance

THE fourteenth and fifteenth centuries, covering the later period of the Middle Ages, are commonly known as those of the Renaissance. This French word means Rebirth or Revival. It is a convenient term for all the changes in society, law, and government, in science, philosophy, and religion, in literature and art which gradually transformed medieval civilization into that of modern times.

The Renaissance, just because of its transitional character, cannot be exactly dated. Some Renaissance movements started before 1300 A.D. For instance, the study of Roman law, as a substitute for Germanic customs, began toward the close of the eleventh century. The rise of European cities, with all that they meant for industry and commerce, belonged to about the same time. Other Renaissance movements, again, extended beyond 1500 A.D. Among these were the expansion of geographical knowledge, resulting from the discovery of the New World, and the revolt against the Papacy, known as the Protestant Reformation. The Middle Ages, in fact, came to an end at different times in different fields of human activity.

The name Renaissance applied, at first, only to the rebirth or revival of men's interest in the literature and art of classical antiquity. Italy was the original home of this Renaissance. There it first appeared, there it found widest acceptance, and there it reached its highest development. From Italy the Renaissance gradually spread beyond the Alps, until it had made the round of western Europe.

¹ Webster, *Readings in Medieval and Modern History*, chapter xix, "A Scholar of the Renaissance"; chapter xx, "Renaissance Artists."

Italy, at the beginning of the fourteenth century, was a land particularly favorable to the growth of learning and the arts.

Italian cities of the Renaissance In northern Italy the great cities of Milan, Pisa, Genoa, Florence, Venice, and many others had early succeeded in throwing off their feudal burdens and had become independent, self-governing communities. Democracy flourished in them, as in the old Greek city-states. Noble birth counted for little; a man of ability and ambition might rise to any place. The fierce party conflicts within their walls stimulated mental activity and helped to make life full, varied, and intense. Their widespread trade and thriving manufactures made them prosperous. Wealth brought leisure, bred a taste for luxury and the refinements of life, and gave means for the gratification of that taste. People wanted to have about them beautiful pictures, statuary, furniture, palaces, and churches; and they rewarded richly the artists who could produce such things. It is not without significance that the birthplace of the Italian Renaissance was democratic, industrial, and wealthy Florence.¹

Italy enjoyed another advantage over the other European countries in its nearness to Rome. Admiration for the ancient

Influence of the classic tradition Roman civilization, as expressed in literature, art, and law, was felt by all Italians. Wherever they looked, they were reminded of the great past which once had been theirs. Nor was the inheritance of Greece wholly lost. Greek traders and the descendants of Greek colonists in Italy still used their ancient language; all through the medieval centuries there were Italians who studied Greek. The classic tradition thus survived in Italy and defied oblivion.

In the Middle Ages Italy formed a meeting place of several civilizations. Byzantine influence was felt both in the north and in the south. The conquest of Sicily by the Arabs made the Italians familiar with the science, art, and poetry of this cultivated people. After the Normans had established themselves in south-

¹ See page 545.

ern Italy and Sicily, they in turn developed a brilliant civilization.¹ From all these sources flowed streams of cultural influence which united in the Renaissance.

210. Revival of Learning in Italy

The literature of Greece and Rome did not entirely disappear in western Europe after the Germanic invasions. The monasteries and cathedral schools of the Middle Ages had nourished devoted students of ancient books. The Benedictine monks labored zealously in copying the works of pagan as well as Christian authors. The rise of universities made it possible for the student to pursue a fairly extended course in Latin literature at more than one institution of learning. Greek literature, however, was little known in the West. The poems of Homer were read only in a brief Latin summary, and even Aristotle's writings were studied in Latin translations.

The classics
in the
Middle Ages

Reverence for the classics finds constant expression in the writings of the Italian poet Dante. He was a native of Florence, but passed most of his life in exile. Dante's most famous work, the *Divine Comedy*, describes an imaginary visit to the other world. Vergil guides him through the realms of Hell and Purgatory until he meets his lady Beatrice, the personification of love and purity, who conducts him through Paradise. The *Divine Comedy* gives in artistic verse an epitome of all that medieval men knew and hoped and felt: it is a mirror of the Middle Ages. At the same time it drew much of its inspiration from Graeco-Roman sources. Athens, for Dante, is the "hearth from which



DANTE ALIGHIERI

From a fresco, somewhat restored, ascribed to the contemporary artist, Giotto. In the National Museum, Florence.

¹ See page 413.

all knowledge glows"; Homer is the "loftiest of poets"; and Aristotle is the "master of those who know." This feeling for classical antiquity entitles Dante to rank as a prophet of the Renaissance.

Dante exerted a noteworthy influence on the Italian language. He wrote the *Divine Comedy*, not in Latin, but in the vernacular

Dante and the Italian language Italian as spoken in Florence. The popularity of this work helped to give currency to the Florentine dialect, and in time it became the literary language of Italy. Italian was the first of the Romance tongues to assume a national character.

Petrarch, a younger contemporary of Dante, and like him a native of Florence, has been called the first modern scholar and

man of letters. He devoted himself with **Petrarch, 1304-1374 A.D.** tireless energy to classical studies. Writing to a friend, Petrarch declares that he has read Vergil, Horace, Livy, and Cicero, "not once, but a thousand times, not cursorily but studiously and intently, bringing to them the best powers of my mind. I tasted in the morning and digested at night. I quaffed as a boy, to ruminate as an old man. These works have become so familiar to me that they cling not to my memory merely, but to the very marrow of my bones."

Petrarch himself composed many Latin works and did much to spread a knowledge of Latin authors. He traveled widely

Petrarch as a Latin revivalist in Italy, France, and other countries, searching everywhere for ancient manuscripts. When he found in one place two lost orations of Cicero and in another place a collection of Cicero's letters, he was transported with delight. He kept copyists in his house, at times as many as four, busily making transcripts of the manuscripts that he had discovered or borrowed. Petrarch knew

PETRARCH

From a miniature in the Laurentian Library, Florence.



almost no Greek. His copy of Homer, it is said, he often kissed, though he could not read it.

Petrarch's friend and disciple, Boccaccio, was the first to bring to Italy manuscripts of the *Iliad* and the *Odyssey*. Having learned some Greek, he wrote out a translation <sup>Boccaccio,
1313-1375
A.D.</sup> of those epic poems. But Boccaccio's fame to-day rests on the *Decameron*. It is a collection of one hundred stories written in Italian. They are supposed to be told by a merry company of men and women, who, during a plague at Florence, have retired to a villa in the country. The *Decameron* is the first important work in Italian prose. Many English writers, notably Chaucer in his *Canterbury Tales*,¹ have gone to it for ideas and plots. The modern short story may be said to date from Boccaccio.

The renewed interest in Latin literature, due to Petrarch, Boccaccio, and others, was followed in the fifteenth century by the revival of Greek literature. In 1396 A.D. <sup>Study of
Greek in
Italy</sup> Chrysoloras, a scholar from Constantinople, began to lecture on Greek in the university of Florence. He afterwards taught in other Italian cities and further aided the growth of Hellenic studies by preparing a Greek grammar — the first book of its kind. From this time, and especially after the fall of Constantinople in 1453 A.D., many learned Greeks came to Italy, thus transplanting in the West the culture of the East. "Greece had not perished, but had emigrated to Italy."

To the scholars of the fifteenth century the classics opened up a new world of thought and fancy. They were delighted by the fresh, original, and human ideas which they discovered in the pages of Homer, Plato, Cicero, Horace, and Tacitus. Their new enthusiasm for the classics came to be known as humanism,² or culture. The Greek and Latin languages and literatures were henceforth the "humanities," as distinguished from the old scholastic philosophy and theology.

¹ See page 604.

² Latin *humanitas*, from *homo*, "man."

From Florence, as from a second Athens, humanism spread throughout Italy. At Milan and Venice, at Rome and Naples, men fell to poring over the classics. A special feature of the age was the recovery of ancient manuscripts from monasteries and cathedrals, where they had often lain neglected and blackened with the dust of ages. Nearly all the Latin works now extant were brought to light by the middle of the fifteenth century. But it was not enough to recover the manuscripts: they had to be safely stored and made accessible to students. So libraries were established, professorships of the ancient languages were endowed, and scholars were given opportunities to pursue their researches. Even the popes shared in this zeal for humanism. One of them founded the Vatican Library at Rome, which has the most valuable collection of manuscripts in the world. At Florence the wealthy family of the Medici vied with the popes in the patronage of the new learning.

211. Paper and Printing

The revival of learning was greatly hastened when printed books took the place of manuscripts laboriously copied by hand. Printing is a complicated process, and many centuries were required to bring it to perfection. Both paper and movable type had to be invented.

The Chinese at a remote period made paper from some fibrous material. The Arabs seem to have been the first to make linen paper out of flax and rags. The manufacture of paper in Europe was first established by the Moors in Spain. The Arab occupation of Sicily introduced the art into Italy. Paper found a ready sale in Europe, because papyrus and parchment, which the ancients had used as writing materials, were both expensive and heavy. Men now had a material moderate in price, durable, and one that would easily receive the impression of movable type.

The first step in the development of printing was the use of engraved blocks. Single letters, separate words, and some-

times entire pages of text were cut in hard wood or copper. When inked and applied to writing material, they left a clear impression. The second step was to cast the letters in separate pieces of metal, all of the same height and thickness. These could then be arranged in any desired way for printing.

Movable type had been used for centuries by the Chinese, Japanese, and Koreans in **Gutenberg** the East, and in Europe several printers have been credited with their invention. A German, Johann Gutenberg of Mainz, set up the first printing press with movable type about 1450 A.D., and from it issued the first printed book. This was a Latin translation of the Bible.

The new art quickly spread throughout Christian Europe. It met an especially warm welcome in Italy, where people felt so keen a desire for **Aldus** and **Caxton**

reading and instruction. By the end of the fifteenth century Venice alone had more than two hundred printing presses. Here Aldus Manutius maintained a famous establishment for printing Greek and Latin classics. In 1476 A.D. the English printer, William Caxton, set up his wooden presses within the precincts of Westminster Abbey. To him we owe editions of Chaucer's poems, Sir Thomas Malory's *Morte d'Arthur*,¹ *Æsop's Fables*, and many other works.



AN EARLY PRINTING PRESS

Enlarged from the printer's mark of I. B. Ascensius. Used on the title pages of books printed by him, 1507-1535 A.D.

¹ See page 560.

The books printed in the fifteenth century go by the name of *incunabula*.¹ Of the seven or eight million volumes which appeared before 1500 A.D., about thirty thousand Incunabula are believed to be still in existence. Many of these earliest books were printed in heavy, "black letter" type, an imitation of the characters used in monkish manu-

Thenne beganne agayne the bataylle of the one parte/ And of the other Eneas ascryed to theym and sayd. Lordes why doo ye fyghte/ Ye knowe well that the couuenante ys deuysed and made/ That Turnus and I shall fyghte for you alle/

Thenne beganne agayne the bataylle of the one parte/ And of the other Eneas ascryed to theym and sayd. Lordes why doo ye fyghte/ Ye knowe well that the couuenante ys deuysed and made/ That Turnus and I shall fyghte for you alle/

FACSIMILE OF PART OF CAXTON'S "ÆNEID" (REDUCED)

With the same passage in modern type.

scripts. It is still retained for most books printed in Germany. The clearer and neater "Roman" characters, resembling the letters employed for ancient Roman inscriptions, came into use in southern Europe and England. The Aldine press at Venice also devised "italic" type, said to be modeled after Petrarch's handwriting, to enable the publisher to crowd more words on a page.

The invention of printing has been called the greatest event in history. The statement is hardly too strong. It is easy to see that printing immensely increased the supply of printing of books. A hardworking copyist might produce, at the most, only a few volumes a year; a printing press could strike them off by the thousands. Not only more books, but also more accurate books, could be produced by printing. The old-time copyist, however skilful, was sure to make mistakes, sometimes of a serious character. No two copies of any manuscript were exactly alike. When, however, an entire edition

¹ A Latin word meaning "cradle" or "birthplace," and so the beginning of anything.

was printed from the same type, mistakes in the different copies might be entirely eliminated. Furthermore, the invention of printing destroyed the monopoly of learning possessed by the universities and people of wealth. Books were now the possession of the many, not the luxury of the few. Anyone who could read had opened to him the gateway of knowledge; he became a citizen, henceforth, of the republic of letters. Printing, which made possible popular education, public libraries, and ultimately cheap newspapers, ranks with gunpowder¹ as an emancipating force.

212. Revival of Art in Italy

Gothic architecture, with its pointed arches, flying buttresses, and traceried windows, never struck deep roots in Italy. The architects of the Renaissance went back to Greek temples and Roman domed buildings for their models, just as the humanists went back to Greek and Latin literature. Long rows of Ionic or Corinthian columns, spanned by round arches, became again the prevailing architectural style. Perhaps the most important accomplishment of Renaissance builders was the adoption of the dome, instead of the vault, for the roofs of churches. The majestic cupola of St. Peter's at Rome,² which is modeled after the Pantheon,³ has become the parent of many domed structures in the Old and New World.⁴ Architects, however, did not limit themselves to churches. The magnificent palaces of Florence, as well as some of those in Venice, are among the monuments of the Renaissance era. Henceforth architecture became more and more a secular art.

The development of architecture naturally stimulated the other arts. Italian sculptors began to copy the ancient bas-reliefs and statues preserved in Rome and other cities. At this time glazed terra cotta came to be

¹ See page 574.

² See the plate facing page 591.

³ See the illustration, page 202.

⁴ For instance, the Invalides in Paris, St. Paul's in London, and the Capitol at Washington.

used by sculptors. Another Renaissance art was the casting of bronze doors, with panels which represented scenes from the Bible. The beautiful doors of the baptistery of Florence were described as "worthy of being placed at the entrance of Paradise."

The greatest of Renaissance sculptors was Michelangelo. Though a Florentine by birth, he lived in Rome and made Michelangelo,
^{1475-1564 A.D.} that city a center of Italian art. A colossal statue of David, who looks like a Greek athlete, and another of Moses, seated and holding the table of the law, are among his best-known works. Michelangelo also won fame in architecture and painting. The dome of St. Peter's was finished after his designs. Having been commissioned by one of the popes to decorate the ceiling of the Sistine chapel¹ in the Vatican, he painted a series of scenes which presented the Biblical story from the Creation to the Flood. These frescoes are unequalled for sublimity and power. On the end wall of the same chapel Michelangelo produced his fresco of the "Last Judgment," one of the most famous paintings in the world.

Rise of
Italian
painting

The early Italian painters contented themselves, at first, with imitating Byzantine mosaics and enamels.² Their work exhibited little knowledge of human anatomy: faces might be lifelike, but bodies were too slender and out of proportion. The figures of men and women were posed in stiff and conventional attitudes. The perspective also was false: objects which the painter wished to represent in the background were as near as those which he wished to represent in the foreground. In the fourteenth century, however, Italian painting abandoned the Byzantine style; achieved beauty of form, design, and color to an extent hitherto unknown; and became at length the supreme art of the Renaissance.

Italian painting began in the service of the Church and always remained religious in character. Artists usually chose

¹ In this chapel the election of a new pope takes place.

² See page 336.

subjects from the Bible or the lives of the saints. They did not trouble themselves to secure correctness of costume, but represented ancient Jews, Greeks, and Romans in the garb of Italian gentlemen.

Characteristics of Italian painting

Many of their pictures were frescoes, that is, the colors were mixed with water and applied to the plaster walls of churches and palaces. After the process of mixing oils with the colors was discovered, pictures on wood or canvas (easel paintings) became common. Renaissance painters excelled in portraiture. They were less successful with landscapes.

Among the "old masters" of Italian painting four, besides Michelangelo, stand out with special prominence. Leonardo da Vinci (1452-1519 A.D.) was architect, sculptor, The "old master" musician, and engineer, as well as painter. His finest work, the "Last Supper," a fresco painting at Milan, is much damaged, but fortunately good copies of it exist. Paris has the best of his easel pictures — the "Monna Lisa." Leonardo spent four years on it and then declared that he could not finish it to his satisfaction. Leonardo's contemporary, Raphael (1483-1520 A.D.), died before he was forty, but not before he had produced the "Sistine Madonna," now at Dresden, the "Transfiguration," in the Vatican Gallery at Rome, and many other famous compositions. In Raphael Italian painting reached its zenith. All his works are masterpieces. Another artist, the Venetian Titian (1477?-1576 A.D.), painted portraits unsurpassed for glowing color. His "Assumption of the Virgin" ranks among the greatest pictures in the world. Lastly must be noted the exquisite paintings of Correggio (1494-1534 A.D.), among them the "Holy Night" and the "Marriage of St. Catherine."

Another modern art, that of music, arose in Italy during the Renaissance. In the sixteenth century the three-stringed rebeck received a fourth string and became the violin, the most expressive of all musical instruments. A forerunner of the pianoforte also appeared in the harpsichord. A papal organist and choir-master, Palestrina (1526-1594 A.D.), was the first of the great composers. He gave

Music

music its fitting place in worship by composing melodious hymns and masses still sung in Roman Catholic churches. The oratorio, a religious drama set to music but without action, scenery, or costume, had its beginning at this time. The opera, however, was little developed until the eighteenth century.

213. Revival of Learning and Art beyond Italy

About the middle of the fifteenth century fire from the Italian altar was carried across the Alps, and a revival of learning began in northern lands. Italy had led the way in spreading humanism in Europe by recovering the long-buried treasures of the classics and by providing means for their study. Scholars in Germany, France, and England, who now had the aid of the printing press, continued the intellectual movement and gave it widespread currency.

The foremost humanist of the age was Desiderius Erasmus. Though a native of Rotterdam in Holland, he lived for a time in Germany, France, England, and Italy, and died at Basel in Switzerland. His travels and extensive correspondence brought him in contact with most of the leading scholars of the day. Erasmus wrote in Latin many works which were read and enjoyed by educated men. He might be called the first really popular author in Europe. Like Petrarch, he did much to encourage the humanistic movement by his precepts and his example. "When I have money," said this devotee of the classics, "I will first buy Greek books and then clothes."

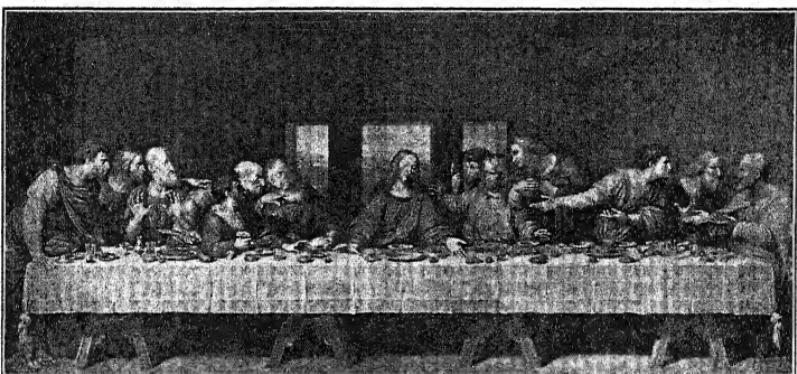
Erasmus performed his most important service as a Biblical critic. In 1516 A.D. he published the New Testament in the original Greek, with a Latin translation and a dedication to the pope. Up to this time the only accessible edition of the New Testament was the old Latin version known as the Vulgate, which St. Jerome had made near the close of the fourth century. By preparing a new and more accurate translation, Erasmus revealed the fact that the Vulgate contained many errors. By printing the Greek text, together with notes which helped to make the meaning



ASSUMPTION OF THE VIRGIN — TITIAN



SISTINE MADONNA — RAPHAEL



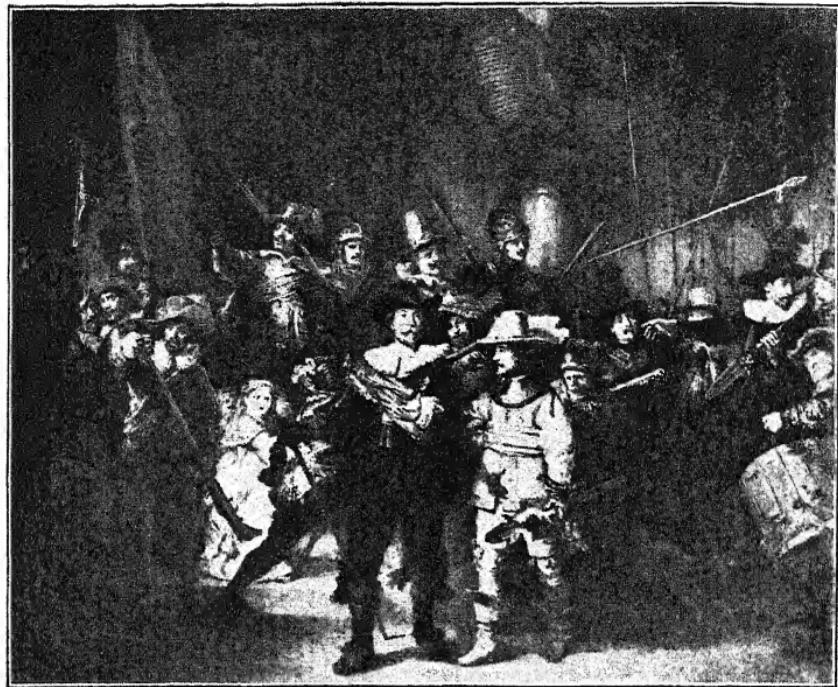
THE LAST SUPPER — LEONARDO DA VINCI



MARRIAGE OF ST. CATHERINE
CORREGGIO



MONNA LISA GIOCONDA
LEONARDO DA VINCI



THE NIGHT WATCH — REMBRANDT



DESCENT FROM THE CROSS — RUBENS



THE IMMACULATE CONCEPTION — MURILLO

FLEMISH, DUTCH, AND SPANISH PAINTINGS OF THE RENAISSANCE

clear, Erasmus enabled scholars to discover for themselves just what the New Testament writers had actually said.¹

Erasmus as a student of the New Testament carried humanism over into the religious field. His friends and associates, especially in Germany, Humanism continued his work. "We are all learning Greek now," said Luther, "in order to understand the Bible." Humanism, by becoming the handmaid of religion, thus passed insensibly into the Reformation.

Italian architects found a cordial reception in France, Spain, the Netherlands, and other countries, where they introduced Renaissance styles of building and ornamentation. The celebrated palace of the Louvre in Paris, which is used to-day as an art gallery and museum, dates from the sixteenth century. At this time the French nobles began to replace their somber feudal dwellings by elegant country houses. Renaissance sculpture also spread beyond Italy throughout Europe. Painters in northern countries at first followed Italian models, but afterwards produced masterpieces of their own.²

¹ The so-called *Complutensian Polyglott*, issued at Alcalá in Spain by Cardinal Jimenes, did even more for the advance of Biblical scholarship. This was the first printed text of the Greek New Testament, but it was not actually published till 1522 A.D., six years after the appearance of the edition by Erasmus.

² A list of the great European painters would include at least the following names: Dürer (1471-1528 A.D.) and Hans Holbein the Younger (1497-1543 A.D.) in Germany; Rubens (1577-1640 A.D.) and Van Dyck (1599-1641 A.D.) in Flanders; Rembrandt (1606-1669 A.D.) in Holland; Claude Lorraine (1600-1682 A.D.) in France; and Velásquez (1599-1660 A.D.) and Murillo (1617-1682 A.D.) in Spain.



DESIDERIUS ERASMUS
Louvre, Paris

A portrait by the German artist, Hans Holbein the Younger (1497-1543 A.D.). Probably an excellent likeness of Erasmus.

214. The Renaissance in Literature

The renewed interest in classical studies for a time retarded the development of national languages and literatures in Europe.

Humanism and the vernacular To the humanists only Latin and Greek seemed worthy of notice. Petrarch, for instance, composed in Italian beautiful sonnets which are still much admired, but he himself expected to gain literary immortality through his Latin works. Another Italian humanist went so far as to call Dante "a poet for bakers and cobblers," and the *Divine Comedy* was indeed translated into Latin a few years after the author's death.

But a return to the vernacular was bound to come. The common people understood little Latin, and Greek not at all.

The vernacular revival Yet they had learned to read and they now had the printing press. Before long many books composed in Italian, Spanish, French, English, and other national languages made their appearance. This revival of the vernacular meant that henceforth European literature would be more creative and original than was possible when writers merely imitated or translated the classics. The models provided by Greece and Rome still continued, however, to furnish inspiration to men of letters.

Machiavelli, 1469-1527 A.D. The Florentine historian and diplomat, Machiavelli, by his book, *The Prince*, did much to found the modern science of politics. Machiavelli, as a patriotic Italian, felt infinite distress at the divided condition of Italy, where numerous petty states were constantly at war. In *The Prince* he tried to show how a strong, despotic ruler might set up a national state in the peninsula. He thought that such a ruler ought not to be bound by the ordinary rules of morality. He must often act "against faith, against charity, against humanity, and against religion." The end would justify the means. Success was everything; morality, nothing. This dangerous doctrine has received the name of "Machiavellism"; it is not yet dead in European statecraft.

Spain during the sixteenth century gave to the world in

Cervantes the only Spanish writer who has achieved a great reputation outside his own country. Cervantes's masterpiece, *Don Quixote*, seems to have been intended as a burlesque upon the romances of chivalry once so popular in Europe. The hero, Don Quixote, attended by his shrewd and faithful squire, Sancho Panza, rides forth to perform deeds of knight-errantry, but meets, instead, the most absurd adventures. The work is a vivid picture of Spanish life. Nobles, priests, monks, traders, farmers, innkeepers, muleteers, barbers, beggars — all these pass before our eyes as in a panorama. *Don Quixote* immediately became popular, and it is even more read to-day than it was three centuries ago.

Cervantes,
1547-1616
A.D.



CERVANTES

The Flemish writer, Froissart, deserves notice as a historian and as one of the founders of French prose. His *Chronicles* present an account of the fourteenth century, when the age of feudalism was fast drawing to an end. He admired chivalry and painted it in glowing colors. He liked to describe tournaments, battles, sieges, and feats of arms. Kings and nobles, knights and squires, are the actors on his stage. Froissart traveled in many countries and got much of his information at first hand from those who had made history. Out of what he learned he composed a picturesque and romantic story, which still captivates the imagination.

Froissart,
1337 (?)-1410
A.D.

A very different sort of writer was the Frenchman, Montaigne. He lives to-day as the author of one hundred and seven essays, very delightful in style and full of wit and wisdom. Montaigne really invented the essay, a form of literature in which he has had many imitators.

Montaigne,
1533-1592
A.D.

Geoffrey Chaucer, who has been called the "morning star" of the English Renaissance, was a story-teller in verse. His *Canterbury Tales* are supposed to be told by a company of pilgrims, as they journey from London to the shrine of Thomas Becket at Canterbury.¹

Chaucer describes freshly and with unfailing good spirits the life of the middle and upper classes. He does not reveal, any more than his contemporary Froissart, the labor and sorrows of the down-trodden peasantry. But Chaucer was a true poet, and his name stands high in England's long roll of men of letters.



WILLIAM SHAKESPEARE

From the copper-plate engraved by Martin Droeshout as frontispiece to the First Folio edition of Shakespeare's works in 1623 A.D. In this engraving the head is far too large for the body and the dress is out of perspective. The only other authentic likeness of Shakespeare is the bust over his grave in Holy Trinity Church, Stratford-on-Avon.

ing and the sale of his plays, and at the age of forty-four retired to Stratford for the rest of his life. Here he died eight years later, and here his grave may still be seen in the village church.² During his residence in London he wrote, in whole

This survey of the national authors of the Renaissance may fitly close with William Shakespeare,

whose genius transcended national boundaries and made him a citizen of all the world. His life is known to us only in barest outline. Born at Stratford-on-Avon, of humble parentage, he attended the village grammar school, where he learned "small Latin and less Greek," went to London as a youth, and became an actor and a playwright. He prospered, made money both from his act-

¹ See the illustration, page 442.

² The three-hundredth anniversary of Shakespeare's death was appropriately observed in 1916 A.D. throughout the world.

or in part, thirty-six or thirty-seven dramas, both tragedies and comedies. They were not collected and published until several years after his death. Shakespeare's plays were read and praised by his contemporaries, but it has remained for modern men to see in him one who ranks with Homer, Vergil, Dante, and Goethe among the great poets of the world.



SHAKESPEARE'S BIRTHPLACE, STRATFORD-ON-AVON

The house in which Shakespeare was born has been much altered in exterior appearance since the poet's day. The timber framework, the floors, most of the interior walls, and the cellars remain, however, substantially unchanged. The illustration shows the appearance of the house before the restoration made in 1857 A.D.

Renaissance poets and prose writers revealed themselves in their books. In the same way the sculptors and painters of the Renaissance worked out their own ideas and emotions in their masterpieces. This personal note affords a sharp contrast to the anonymity of the Middle Ages. We do not know the authors of the *Song of Roland*, the *Nibelungenlied*, and *Reynard the Fox*, any more than we know the builders of the Gothic cathedrals. Medieval literature subordinated the individual; that of the Renaissance expressed the sense of individuality and man's interest in himself. It was truly "humanistic."

Personality in
Renaissance
literature

215. The Renaissance in Education

The universities of the Middle Ages emphasized scholastic philosophy, though in some institutions law and medicine also received much attention. Greek, of course, was not taught, the vernacular languages of Europe were not studied, and neither science nor history enjoyed the esteem of the learned. The Renaissance brought about a partial change in this curriculum. The classical languages and literatures, after some opposition, gained an entrance into university courses and displaced scholastic philosophy as the chief subject of instruction. From the universities the study of the "humanities" descended to the lower schools, where they still hold a leading place.

An Italian humanist, Vittorino da Feltre, was the pioneer of Renaissance education. In his private school at Mantua, the Vittorino da Feltre, 1378-1446 A.D. "House of Delight," as it was called, aimed to develop at the same time the body, mind, and character of his pupils, so as to fit them to "serve God in Church and State." Accordingly, he gave much attention to religious instruction and also set a high value on athletics. The sixty or seventy young men under his care were taught to hunt and fish, to run and jump, to wrestle and fence, to walk gracefully, and above all things to be temperate. For intellectual training he depended on the Latin classics as the best means of introducing students to the literature, art, and philosophy of ancient times. Vittorino's name is not widely known to-day; he left no writings, preferring, as he said, to live in the lives of his pupils; but there is scarcely a modern teacher who does not consciously or unconsciously follow his methods. More than anyone else, he is responsible for the educational system which has prevailed in Europe almost to the present day.

It cannot be said that the influence of humanism on education was wholly good. Henceforth the Greek and Latin languages and literatures became the chief instruments of culture. Educators neglected the great world of

nature and of human life which lay outside the writings of the ancients. This "bookishness" formed a real defect of Renaissance systems of training.

A Moravian bishop named Comenius, who gave his long life almost wholly to teaching, stands for a reaction against humanistic education. He proposed that the vernacular tongues, as well as the classics, should be made subjects of study. For this purpose he prepared a reading book, which was translated into a dozen European languages, and even into Arabic, Persian, and Turkish. Comenius also believed that the curriculum should include the study of geography, world history, and government, and the practice of the manual arts. He was one of the first to advocate the teaching of science. Perhaps his most notable idea was that of a national system of education, reaching from primary grades to the university. "Not only," he writes, "are the children of the rich and noble to be drawn to school, but all alike, rich and poor, boys and girls, in great towns and small, down to the country villages." The influence of this Slavic teacher is more and more felt in modern systems of education.

216. The Scientific Renaissance

The Middle Ages were not by any means ignorant of science,¹ but its study naturally received a great impetus when the Renaissance brought before educated men all that the Greeks and Romans had done in mathematics, physics, astronomy, medicine, and other subjects.

Humanism
and
science

The invention of printing also fostered the scientific revival by making it easy to spread knowledge abroad in every land. The pioneers of Renaissance science were Italians, but students in France, England, Germany, and other countries soon took up the work of enlightenment.

The names of some Renaissance scientists stand as landmarks in the history of thought. The first place must be given to Copernicus, the founder of modern astronomy. He was a

¹ See page 572.

Pole, but lived many years in Italy. Patient study and calculation led him to the conclusion that the earth turns upon its own axis, and, together with the planets, revolves around the sun. The book in which he announced this conclusion did not appear until the very end of his life. A copy of it reached him on his deathbed.

Medieval astronomers had generally accepted the Ptolemaic system.¹ Some students before Copernicus had indeed suggested that the earth and planets might rotate about a central sun, but he first gave reasons for such a belief. The new theory met much opposition, not only in the universities, which clung to the time-honored Ptolemaic system, but also among theologians, who thought that it contradicted many statements in the Bible. Moreover, people could not easily reconcile themselves to the idea that the earth, instead of being the center of the universe, is only one member of the solar system, that it is, in fact, only a mere speck of cosmic dust.

An Italian scientist, Galileo, made one of the first telescopes — it was about as powerful as an opera glass — and turned it on the heavenly bodies with wonderful results. He found the sun moving unmistakeably on its axis, Venus showing phases according to her position in relation to the sun, Jupiter accompanied by revolving moons, or satellites, and the Milky Way composed of a multitude of separate stars. Galileo rightly believed that these discoveries confirmed the theory of Copernicus.

Another man of genius, the German Kepler, worked out the mathematical laws which govern the movements of the planets. He made it clear that the planets revolve around the sun in elliptical instead of circular orbits. Kepler's investigations afterwards led to the discovery of the principle of gravitation.

Two other scientists did epochal work in a field far removed from astronomy. Vesalius, a Fleming, who studied in Italian

¹ See page 133.

medical schools, gave to the world the first careful description of the human body based on actual dissection. He was thus the founder of human anatomy. Harvey, an Englishman, after observing living animals, announced the discovery of the circulation of the blood. He thereby founded human physiology.

Vesalius,
1514-1564
A.D., and
Harvey,
1578-1657
A.D.

Copernicus, Galileo, Kepler, Vesalius, Harvey, and their fellow workers built up the scientific method. In the Middle Ages students had mostly been satisfied to accept what Aristotle and other philosophers had said, without trying to prove their statements.¹ Kepler, for instance, was the first to disprove the Aristotelian idea that, as all perfect motion is circular, therefore the heavenly bodies must move in circular orbits. Similarly, the world had to wait many centuries before Harvey showed Aristotle's error in supposing that the blood arose in the liver, went thence to the heart, and by the veins was conducted over the body. The new scientific method rested on observation and experiment. Students learned at length to take nothing for granted, to set aside all authority, and to go straight to nature for their facts. As Lord Bacon,² one of Shakespeare's contemporaries and a severe critic of the old scholasticism, declared, "All depends on keeping the eye steadily fixed upon the facts of nature, and so receiving their images simply as they are, for God forbid that we should give out a dream of our own imagination for a pattern of the world." Modern science, to which we owe so much, is a product of the Renaissance.

The
scientific
method

217. The Economic Renaissance

Thus far the Renaissance has been studied as an intellectual and artistic movement, which did much to liberate the human mind and brought the Middle Ages to an end in An economic literature, in art, and in science. It is necessary, change however, to consider the Renaissance era from another point of

¹ See page 571.

² Not to be confused with his countryman, Roger Bacon, who lived in the thirteenth century. See page 573.

view. During this time an economic change of vast significance was taking place in rural life all over western Europe. We refer to the decline and ultimate extinction of medieval serfdom.

Serfdom imposed a burden only less heavy than the slavery which it had displaced. The serf, as has been shown,¹ might not leave the manor in which he was born, he might not sell his holdings of land, and, finally, he had to give up a large part of his time to work without pay for the lord of the manor. This system of forced labor was at once unprofitable to the lord and irksome to his serfs. After the revival of trade and industry in the twelfth and thirteenth centuries had brought more money into circulation,² the lord discovered how much better it was to hire men to work for him, as he needed them, instead of depending on serfs who shirked their tasks as far as possible. The latter, in turn, were glad to pay the lord a fixed sum for the use of land, since now they could devote themselves entirely to its cultivation. Both parties gained by an arrangement which converted the manorial lord into a landlord and the serf into a free tenant-farmer paying rent.

The emancipation of the peasantry was hastened, strangely enough, as the result of perhaps the most terrible calamity that The "Black Death" has ever afflicted mankind. About the middle of the fourteenth century a pestilence of Asiatic origin, now known to have been the bubonic plague, reached the West.³ The "Black Death," so called because among its symptoms were dark patches all over the body, moved steadily across Europe. The way for its ravages had been prepared by the unhealthy conditions of ventilation and drainage in towns and cities. After attacking Greece, Sicily, Italy, Spain, France, and Germany, the plague entered England in 1349 A.D. and within less than two years swept away probably half the population of that country. The mortality elsewhere was enormous, one estimate setting it as high as twenty-five millions for all Europe.

¹ See page 436.

² See page 541.

³ A similar plague devastated the Roman world during the reign of Justinian.

The pestilence in England, as in other countries, caused a great scarcity of labor. For want of hands to bring in the harvest, crops rotted on the ground, while sheep and cattle, with no one to care for them, strayed through the deserted fields. The free peasants who survived demanded and received higher wages. Even the serfs, whose labor was now more valued, found themselves in a better position. The lord of a manor, in order to keep his laborers, would often allow them to substitute money payments for personal services. When the serfs got no concessions, they frequently took to flight and hired themselves to the highest bidder.

The governing classes of England, who at this time were mainly landowners, believed that the workers were taking an unfair advantage of the situation. So in 1351 A.D. Parliament passed a law fixing the maximum wage in different occupations and punishing with imprisonment those who refused to accept work when it was offered to them. The fact that Parliament had to reenact this law thirteen times within the next century shows that it did not succeed in preventing a general rise of wages. It only exasperated the working classes.

A few years after the first Statute of Laborers the restlessness and discontent among the masses led to a serious outbreak. It was one of the few attempts at violent revolution which the English working people have made. One of the inspirers of the rebellion was a wandering priest named John Ball. He went about preaching that all goods should be held in common and the distinction between lords and serfs wiped away. "When Adam delved and Eve span, who was then the gentleman?" asked John Ball. Uprisings occurred in nearly every part of England, but the one in Kent had most importance. The rioters marched on London and presented their demands to the youthful king, Richard II. He promised to abolish serfdom and to give them a free pardon. As soon, however, as Richard had gathered an army, he put down the revolt.

Effects of the
"Black
Death"

First Statute
of Laborers,
1351 A.D.

The
Peasants'
Rebellion,
1381 A.D.

by force and hanged John Ball and about a hundred of his followers.

The rebellion in England may be compared with the far more terrible Jacquerie¹ in France, a few years earlier. The

French peasants, who suffered from feudal oppres-

sion and the
Jacquerie,
1358 A.D.

Hundred

Years' War, raged through the land, burning the castles and murdering their feudal lords. The movement had scarcely any reasonable purpose; it was an outburst of blind passion. The nobles avenged themselves by slaughtering the peasants in great numbers.

Though these first great struggles of labor against Extinction capital were of serfdom failures, the emancipation of the peasantry went steadily on

RICHARD II
After an engraving based on the original in Westminster Abbey. Probably the oldest authentic portrait in England.

throughout the fourteenth and fifteenth centuries. By 1500 A.D. serfdom had virtually disappeared in Italy, in most parts of France, and in England. Some less-favored countries retained serfdom much longer. Prussian, Austrian, and Russian serfs did not receive their freedom until the nineteenth century.

The extinction of serfdom was, of course, a forward step in human freedom, but the lot of the English and Continental Condition of peasantry long remained wretched. The poem the peasantry of *Piers Plowman*, written in the time of Chaucer, shows the misery of the age and reveals a very different picture

¹ From *Jacques*, a common French name for a peasant.

than that of the gay, holiday-making, merry England seen in the *Canterbury Tales*. One hundred and fifty years later, the English humanist, Sir Thomas More, a friend of Erasmus, published his *Utopia* as a protest against social abuses. *Utopia*, or "Nowhere," is an imaginary country whose inhabitants choose their own rulers, hold all property in common, and work only nine hours a day. In Utopia a public system of education prevails, cruel punishments are unknown, and every one enjoys complete freedom to worship God. This remarkable book, though it pictures an ideal commonwealth, really anticipates many social reforms of the present time.

Studies

1. Prepare a chronological chart showing the leading men of letters, artists, scientists, and educators mentioned in this chapter.
2. For what were the following persons noted: Chrysoloras; Vittorino da Feltre; Gutenberg; Boccaccio; Machiavelli; Harvey; and Galileo?
3. How did the words "machiavellism" and "utopian" get their present meanings?
4. Distinguish and define the three terms, "Renaissance," "Revival of Learning," and "Humanism."
5. "Next to the discovery of the New World, the recovery of the ancient world is the second landmark that divides us from the Middle Ages and marks the transition to modern life." Comment on this statement.
6. Why did the Renaissance begin as "an Italian event"?
7. "City-states have always proved favorable to culture." Illustrate this remark.
8. Why was the revival of Greek more important in the history of civilization than the revival of Latin?
9. Show that printing was an "emancipating force."
10. With what paintings by the "old masters" are you familiar?
11. How does the opera differ from the oratorio?
12. Why has Froissart been styled the "French Herodotus"?
13. How many of Shakespeare's plays can you name? How many have you read?
14. Can you mention any of Shakespeare's plays which are founded on Italian stories or whose scenes are laid in Italy?
15. Why did the classical scholar come to be regarded as the only educated man?
16. In what respects is the American system of education a realization of the ideals of Comenius?
17. Did the medieval interest in astrology retard or further astronomical research?
18. How did the discoveries of Galileo and Kepler confirm the Copernican theory?
19. What is meant by the "emancipation of the peasantry"?

CHAPTER XXVI

GEOGRAPHICAL DISCOVERY AND COLONIZATION¹

218. Medieval Geography

THERE was also a geographical Renaissance. The revival of the exploring spirit led to the discovery of ocean routes to the Far East and the Americas. In consequence, The geographical commerce was vastly stimulated, and two continents, hitherto unknown, were opened up to Renaissance civilization. The geographical Renaissance, which gave man a New World, thus coöperated with the other movements of the age in bringing about the transition from medieval to modern times.

The Greeks and Romans had become familiar with a large part of Europe and Asia, but much of their learning was either Medieval forgotten or perverted during the early Middle ignorance of Ages. Even the wonderful discoveries of the geography Northmen in the North Atlantic gradually faded from memory. The Arabs, whose conquests and commerce extended over so much of the Orient, far surpassed the Christian peoples of Europe in knowledge of the world.

The alliance of medieval geography with theology led to curious results. Map makers, relying on a passage in the Old Geographi- Testament,² usually placed Jerusalem in the cen- cal myths ter of the world. A Scriptural reference to the “four corners of the earth”³ was sometimes thought to imply the existence of a rectangular world. From classical sources came stories of monstrous men, one-eyed, headless, or dog-headed, who were supposed to inhabit remote regions. Equally

¹ Webster, *Readings in Medieval and Modern History*, chapter xxi, “The Travels of Marco Polo”; chapter xxii, “The Aborigines of the New World.”

² *Ezekiel*, v, 5.

³ *Isaiah*, x, 12.

monstrous animals, such as the unicorn and dragon,¹ kept them company. Sailors' "yarns" must have been responsible for the belief that the ocean boiled at the equator and that in the Atlantic — the "Sea of Darkness" — lurked serpents huge enough to sink ships. To the real danger of travel by land and water people thus added imaginary terrors.

Many maps prepared in the Middle Ages sum up the prevailing knowledge, or rather ignorance, of the world. One of the earliest specimens that has come down to us was made in the sixth century, by Cosmas, an Alexandrian monk. It exhibits the earth as a rectangle surrounded by an ocean with four deep gulfs. Beyond this ocean lies another world, the seat of Paradise and the place "where men dwelt before the Flood." The rivers which flow from the lakes of Paradise are also shown. Figures holding trumpets represent the four winds.

A map made about seven hundred years later, and now preserved in Hereford Cathedral, shows the earth as a circular disk with the ocean surrounding it. In the extreme east — that is, at the top — lies Paradise, map Jerusalem occupies the center, and below it comes the Mediterranean, liberally supplied with islands. The Black Sea appears as a narrow body of water, and even the British Isles are strangely distorted to fit the circle. Such a map could have been of little use to travelers; it simply satisfied a natural curiosity about the wonders of the world.

The crusades, more than anything else, first extended geographical knowledge. As a religious movement they led to



GEOGRAPHICAL MONSTERS

From an early edition of Sir John Mandeville's *Travels*. Shakespeare (*Othello*, I, iii, 144-145) refers to

"The Anthropophagi, and men whose heads
Do grow beneath their shoulders."

¹ See pages 574-575.

pilgrimages and missions in Oriental lands. With the pilgrims ^{Opening up} and missionaries went hard-headed traders, who ^{of Asia} brought back to Europe the wealth of the East. The result, by 1300 A.D., was to open up countries beyond the Euphrates which had remained sealed to Europe for centuries. This discovery of the interior of Asia had only less importance than that of the New World two centuries later.

What specially drew explorers eastward was the belief that somewhere in the center of Asia existed a great Christian ^{Legend of} kingdom which, if allied to European Christendom, might attack the Moslems from the rear. According to one form of the story the kingdom consisted of the Ten Tribes of Israel,¹ who had been converted to Christianity by Nestorian missionaries.² Over them reigned a priest-king named Prester (or Presbyter) John. The popes made several attempts to communicate with this mythical ruler. In the thirteenth century, however, Franciscan friars did penetrate to the heart of Asia. They returned to Europe with marvelous tales of the wealth and splendor of the East under the Mongol emperors.

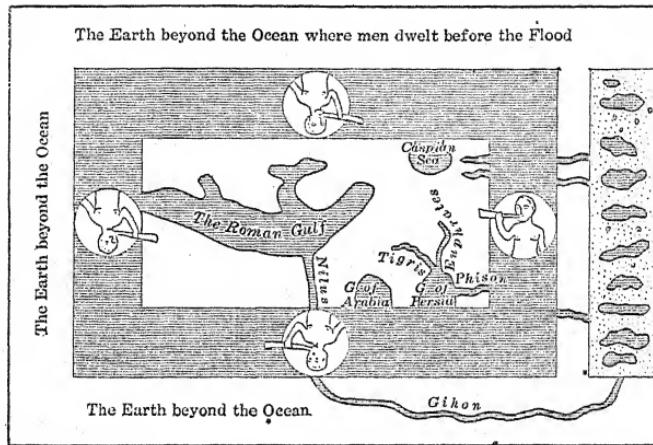
The most famous of all medieval travelers were Nicolo and Maffeo Polo, and Nicolo's son, Marco. These Venetian merchants set out for Asia in 1271 A.D., and after an adventurous journey reached the court of Kublai Khan at Peking.³ The Mongol ruler, who seems to have been anxious to introduce Christianity and European culture among his people, received them in a friendly manner, and they amassed much wealth by trade. Marco entered the khan's service and went on several expeditions to distant parts of the Mongol realm. Many years passed before Kublai would allow his useful guests to return to Europe. They sailed at length from Zaitun, a Chinese seaport, skirted the coast of southeastern Asia and India, and then made their way overland to the Mediterranean. When the travelers reached Venice after an absence of twenty-four years, their relatives were slow to recognize in them the long-lost Polos.

¹ See page 35.

² See page 347.

³ See page 488.

The Polos in
the East,
1271-1295
A. D.



THE WORLD ACCORDING TO COSMAS INDICOPEUSTES, 535 A.D.



GEOGRAPHICAL KNOWLEDGE DURING THE MIDDLE AGES

The story of the Polos, as written down at Marco's dictation, became one of the most popular works of the Middle Ages.

Marco Polo's book In this book Europe read of far Cathay (China), with its wealth, its huge cities, and swarming population, of mysterious and secluded Tibet, of Burma, Siam, and Cochin-China, with their palaces and pagodas, of the East Indies, famed for spices, of Ceylon, abounding in pearls, and of India, little known since the days of Alexander the Great. Even Cipango (Japan) Marco described from hearsay as an island whose people were white, civilized, and so rich in gold that the royal palace was roofed and paved with that metal. The accounts of these countries naturally made Europeans more eager than ever to reach the East.

219. AIDS TO EXPLORATION

The new knowledge gained by European peoples about the land routes of Asia was accompanied by much progress in the art of ocean navigation. First in importance came the compass to guide explorers across the waters of the world. The Chinese appear to have discovered that a needle, when rubbed with a lodestone, has the mysterious power of pointing to the north. The Arabs may have introduced this rude form of the compass among Mediterranean sailors. The instrument, improved by being balanced on a pivot so that it would not be affected by choppy seas, seems to have been generally used by Europeans as early as the thirteenth century. It greatly aided sailors by enabling them to find their bearings in murky weather and on starless nights. The compass, though useful, was not indispensable; without its help the Northmen had made their distant expeditions in the Atlantic.

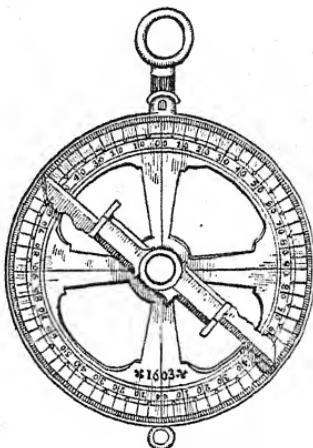
The astrolabe, which the Greeks had invented and used for astronomical purposes, also came into Europe through the Arabs. It was employed to calculate latitudes by observation of the height of the sun above the horizon. Other instruments that found a place on shipboard were the hour-glass, minute-glass, and sun-dial. A rude form

of the log was used as a means of estimating the speed of a vessel, and so of finding roughly the longitude.

During the last centuries of the Middle Ages the charting of coasts became a science. A sailor might rely on the "handy maps" (*portolani*) which outlined with ^{Other im-} _{provements} some approach to accuracy the bays, islands, and headlands of the Mediterranean and adjacent waters. Manuals were prepared telling the mariner about the tides, currents, and other features of the route he intended to follow. The increase in size of ships made navigation safer and permitted the storage of bulky cargoes. For long voyages the sailing vessel replaced the medieval galley rowed by oars. As the result of all these improvements navigators no longer found it necessary to keep close to the shore, but could push out dauntlessly into the open sea.

Many motives prompted exploration. Scientific curiosity, bred of the Renaissance spirit of free inquiry, led men to set forth on voyages of discovery. The crusading ^{Motives for} _{spirit, exploration} which had not died out in Europe, thrilled at the thought of spreading Christianity among heathen peoples. And in this age, as in all epochs of exploration, adventurers sought in distant lands opportunities to acquire wealth and fame and power.

Commerce formed perhaps the most powerful motive for exploration. Eastern spices — cinnamon, pepper, cloves, nutmeg, and ginger — were used more freely in medieval times than now, when people lived on salt meat during the winter and salt fish during Lent. Even wine, ale, and medicines had a seasoning of spices. When John Ball¹



AN ASTROLABE

¹ See page 611.

wished to contrast the easy life of the lords with the peasants' hard lot, he said, "They have wines, spices, and fine bread, while we have only rye and the refuse of the straw."¹ Besides spices, all kinds of precious stones, drugs, perfumes, gums, dyes, and fragrant woods came from the East. Since the time of the crusades these luxuries, after having been brought overland by water to Mediterranean ports, had been distributed by Venetian and Genoese merchants throughout Europe.² But now in the fifteenth century two other European peoples — the Portuguese and Spaniards — appeared as competitors for this Oriental trade. Their efforts to break through the monopoly enjoyed by the Italian cities led to the discovery of the sea routes to the Indies. The Portuguese were first in the field.

220. To the Indies Eastward: Prince Henry and Da Gama

In the history of the fifteenth century few names rank higher than that of Prince Henry, commonly called the Navigator,

Prince Henry the Navigator, 1394-1460 A.D. because of his services to the cause of exploration. The son of a Portuguese king, he devoted himself during more than forty years to organizing scientific discovery. Under his direction better maps were made, the astrolabe was improved, the compass was placed on vessels, and seamen were instructed in all the nautical learning of the time. The problem which Prince Henry studied and which Portuguese sailors finally solved was the possibility of a maritime route around Africa to the Indies.

The expeditions sent out by Prince Henry began by rediscovering the Madeira and Azores Islands, first visited by

Exploration of the African coast Europeans in the fourteenth century. Then the Portuguese turned southward along the unchartered African coast. In 1445 A.D. they got as far as Cape Verde, or "Green Cape," so called because of its luxuriant vegetation. The discovery was im-

¹ Froissart, *Chronicles*, ii, 73.

² See page 540.

portant, for it disposed of the idea that the Sahara desert extended indefinitely to the south. Sierra Leone, which the Carthaginian Hanno¹ had probably visited, was reached in 1462 A.D., two years after Prince Henry's death. Soon Portuguese sailors found the great bend of the African coast formed by the gulf of Guinea. In 1471 A.D. they crossed the equator, without the scorching that some had feared. In 1482 A.D. they were at the mouth of the Congo. Six years later Bartholomew Diaz rounded the southern extremity of Africa. The story goes that he named it the Cape of Storms, and that the king of Portugal, recognizing its importance as a stage on the route to the East, rechristened it the Cape of Good Hope.

A daring mariner, Vasco da Gama, opened the sea-gates to the Indies. With four tiny ships he set sail from Lisbon in July, 1497 A.D.,

Da Gama's
voyage,
1497-1499
A.D.

and after leaving the Cape Verde Islands made a wide sweep into

the South Atlantic. Five months passed before Africa was seen again. Having doubled the Cape of Good Hope in safety, Da Gama skirted the eastern shores of Africa and at length secured the services of a Moslem pilot to guide him across the Indian Ocean. In May, 1498 A.D., he reached Calicut,² an important commercial city on the southwest coast of India. When Da Gama returned to Lisbon, after an absence of over two years, he brought back a cargo which repaid sixty times the cost of the expedition. The Portuguese king received him with high honor and created him Admiral of the Indies.



VASCO DA GAMA

From a manuscript in the British Museum.

¹ See page 49.

² Not Calcutta.

The story of Da Gama's memorable voyage was sung by the Portuguese poet, Camoens, in the *Lusiads*. It is the most successful of all modern epics. The popularity of the *Lusiads* has done much to keep alive the sense of nationality among the Portuguese, and even to-day it forms a bond of union between Portugal and her daughter-nation across the Atlantic — Brazil.

**Camoens,
1524-1580
A.D., and
the Lusiads**

The discovery of an ocean passage to the East came at the right moment. Just at this time the Ottoman Turks were beginning to block up the old trade routes.¹ Their conquests in Asia Minor and southeastern Europe, during the fifteenth century, shut out the Italians from the northern route through the Aegean and the Black Sea. After Syria and Egypt were conquered, early in the sixteenth century, the central and southern routes also passed under Turkish control. The Ottoman advance struck a mortal blow at the prosperity of the Italian cities, which had so long monopolized Oriental trade. But the misfortune of Venice and Genoa was the opportunity of Portugal.

221. The Portuguese Colonial Empire

**Significance
of the mari-
time route**

After Da Gama's voyage the Portuguese made haste to appropriate the wealth of the Indies. Fleet after fleet was sent out to establish trading stations upon the coasts of Africa and Asia. The great viceroy, Albuquerque, captured the city of Goa and made it the center of the Portuguese dominions in India. Goa still belongs to Portugal. Albuquerque also seized Malacca, at the end of the Malay Peninsula, and Ormuz, at the entrance to the Persian Gulf. The possession of these strategic points enabled the Portuguese to control the commerce of the Indian Ocean. They also established trading relations with China, through the port of Macao, and with Japan, which was accidentally discovered in 1542 A.D. By the middle of the

¹ See page 540.

sixteenth century they had acquired almost complete ascendancy throughout southern Asia and the adjacent islands.¹

The Portuguese came to the East as the successors of the Arabs, who for centuries had carried on an extensive trade in the Indian Ocean. Having dispossessed the Arabs, the Portuguese took care to shut out all European competitors. Only their own merchants were allowed to bring goods from the Indies to Europe by the Cape route. For a time this policy made Portugal very prosperous. Lisbon, the capital, formed the chief depot for spices and other eastern commodities. The French, English, and Dutch came there to buy them and took the place of Italian merchants in distributing them throughout Europe.

But the triumph of Portugal was short-lived. This small country, with a population of not more than a million, lacked the strength to defend her claims to a monopoly of the Oriental trade. During the seventeenth century the French and English broke the power of the Portuguese in India, while the Dutch drove them from Ceylon and the East Indies. Though the Portuguese lost most of their possessions so soon, they deserve a tribute of admiration for the energy, enthusiasm, and real heroism with which they built up the first of modern colonial empires.

The new world in the East, thus entered by the Portuguese and later by other European peoples, was really an old world — rich, populous, and civilized. It held out alluring possibilities, not only for trade, but also as a field for missionary enterprise. Da Gama and Albuquerque began a movement, which still continues, to "westernize" Asia by opening it up to European influence. It remains to be seen, however, whether India, China, and Japan will allow their ancient culture to be extinguished by that of Europe.

¹ The Portuguese colonial empire included Ormuz, the west coast of India, Ceylon, Malacca, and various possessions in the Malay Archipelago (Sumatra, Java, Celebes, the Moluccas, or Spice Islands, and New Guinea). The Portuguese also had many trading posts on the African coast, besides Brazil, which one of their mariners discovered in 1500 A.D. See the map between pages 628–629.

222. To the Indies Westward: Columbus and Magellan

Six years before Vasco da Gama cast anchor in the harbor of Calicut, another intrepid sailor, seeking the Indies by a western route, accidentally discovered America. It does not detract from the glory of Columbus to show that the way for his discovery had been long in preparation. In the first place, the theory that the earth was round had been familiar to the Greeks and Romans, and to some learned men even in the darkest period of the Middle Ages. By the opening of the thirteenth century it must have been commonly known, for Roger Bacon¹ refers to it, and Dante, in the *Divine Comedy*,² plans his Inferno on the supposition of a spherical world. The awakening of interest in Greek science, as a result of the Renaissance, naturally called renewed attention to the statements by ancient geographers. Eratosthenes,³ for instance, had clearly recognized the possibility of reaching India by sailing westward on the same parallel of latitude. Especially after the revival of Ptolemy's⁴ works in the fifteenth century, scholars accepted the globular theory; and they even went so far as to calculate the circumference of the earth.

In the second place, men had long believed that west of Europe, beyond the strait of Gibraltar, lay mysterious lands.

Myth of Atlantis This notion first appears in the writings of the Greek philosopher, Plato,⁵ who repeats an old tradition concerning Atlantis. According to Plato, Atlantis had been an island continental in size, but more than nine thousand years before his time it had sunk beneath the sea. Medieval writers accepted this account as true and found support for it in traditions of other western islands, such as the Isles of the Blest, where Greek heroes went after death, and the Welsh Avalon, whither King Arthur,⁶ after his last

¹ See page 573.

² See page 591.

³ See page 133.

⁴ A Latin translation of Ptolemy's *Geography*, accompanied by maps, was printed for the first time probably in 1462 A.D.

⁵ See page 275.

⁶ See page 560.

battle, was borne to heal his wounds. A widespread legend of the Middle Ages also described the visit made by St. Brandan, an Irish monk, to the "promised land of the Saints," an earthly paradise far out in the Atlantic. St. Brandan's Island was marked on early maps, and voyages in search of it were sometimes undertaken.



BEHAIM'S GLOBE

The outlines of North America and South America do not appear on the original globe.

The ideas of European geographers in the period just preceding the discovery of America are represented on a map, or rather a globe, which dates from 1492 A.D. It was made by a German navigator, Martin Behaim, Behaim's globe for his native city of Nuremberg, where it is still preserved. Behaim shows the mythical island of St. Brandan, lying in

mid-ocean, and beyond it Japan (Cipango) and the East Indies. It is clear that he greatly underestimated the distance westward between Europe and Asia. The error was natural enough, for Ptolemy had reckoned the earth's circumference to be about one-sixth less than it is, and Marco Polo had given an exaggerated idea of the distance to which Asia extended on the east.

When Columbus set out on his voyage, he firmly believed that a journey of four thousand miles would bring him to Cipango.



CHRISTOPHER COLUMBUS
Biblioteca Nacional, Madrid
The oldest known portrait of Columbus.

Columbus was a native of Genoa, where his father followed the humble trade of a weaver. He seems to have obtained some knowledge of astronomy and geography as a student in the university of Pavia, but at an early age he became a sailor. Columbus knew the Mediterranean by heart; he once went to the Guinea coast; and he may have visited Iceland. He settled at Lisbon as a map-maker and married a daughter of one of Prince Henry's sea-captains. As Columbus pored over his maps and charts and talked with seamen about their voyages, the idea came to him that much of the world remained undiscovered and that the distant East could be reached by a shorter route than that which led around Africa.

Columbus was a well-read man, and in Aristotle, Ptolemy, and other ancient authorities he found apparent confirmation of his grand idea. Columbus also owned a printed copy of Marco Polo's book, and from his comments, written on the margin, we know how interested he was in Polo's statements referring to Cathay and Cipango. Furthermore, Columbus brought together all the information

Researches of Columbus of his grand idea. Columbus also owned a printed copy of Marco Polo's book, and from his comments, written on the margin, we know how interested he was in Polo's statements referring to Cathay and Cipango. Furthermore, Columbus brought together all the information

he could get about the fabled islands of the Atlantic. If he ever went to Iceland, some vague traditions may have reached him there of Norse voyages to Greenland and Vinland. Such hints and rumors strengthened his purpose to sail toward the setting sun in quest of the Indies.

All know the story. How Columbus first laid his plans before the king of Portugal, only to meet with rebuffs; how he then went to Spain and after many discouragements found a patron in Queen Isabella; how with three small ships he set out from Palos,

First voyage
of Columbus,
1492 A.D.

August 3, 1492 A.D.; how after leaving the Canaries he sailed week after week over an unknown sea; and how at last, on the early morning of October 12, he sighted in the moonlight the glittering coral strand of one of the Bahama Islands.¹ It was the New World.

Columbus made three other voyages to the New World, in the course of which he explored the Caribbean Sea, the Subsequent mouth of the Orinoco voyages of River, and the eastern coast of Central America. He lived and died in the belief that he had actually reached the mainland of Asia and the realms of the Great Khan of Cathay. The name West Indies still re-



SHIP OF 1492 A.D.

remains as a testimony to this error.

¹ Named San Salvador by Columbus and usually identified with Watling Island.



ISABELLA

The New World was named for a Florentine navigator, Amerigo Vespucci.¹ While in the Spanish service he made several western voyages and printed an account of his discovery of the mainland of America in 1497 A.D. Scholars now generally reject his statements, but they found acceptance at the time, and it was soon suggested

Nunc vero & hęc partes sunt latius lustratae / &
alía quarta pars per Americū Vesputium (vt in se-
quentibus audietur) inuenta est: quā non video cur
quis iure vetet ab Americo inuentore sagacis inge-
nij viro Amerigen quasi Americi terram siue Ame-
ricam dicendam: cum & Europa & Asia a mulieris-
bus sua sortita sint nomina. Eius sitū & gentis mo-
res ex his binis Americi navigationibus que sequū
tur liquide intelligidatur.

THE NAME "AMERICA"

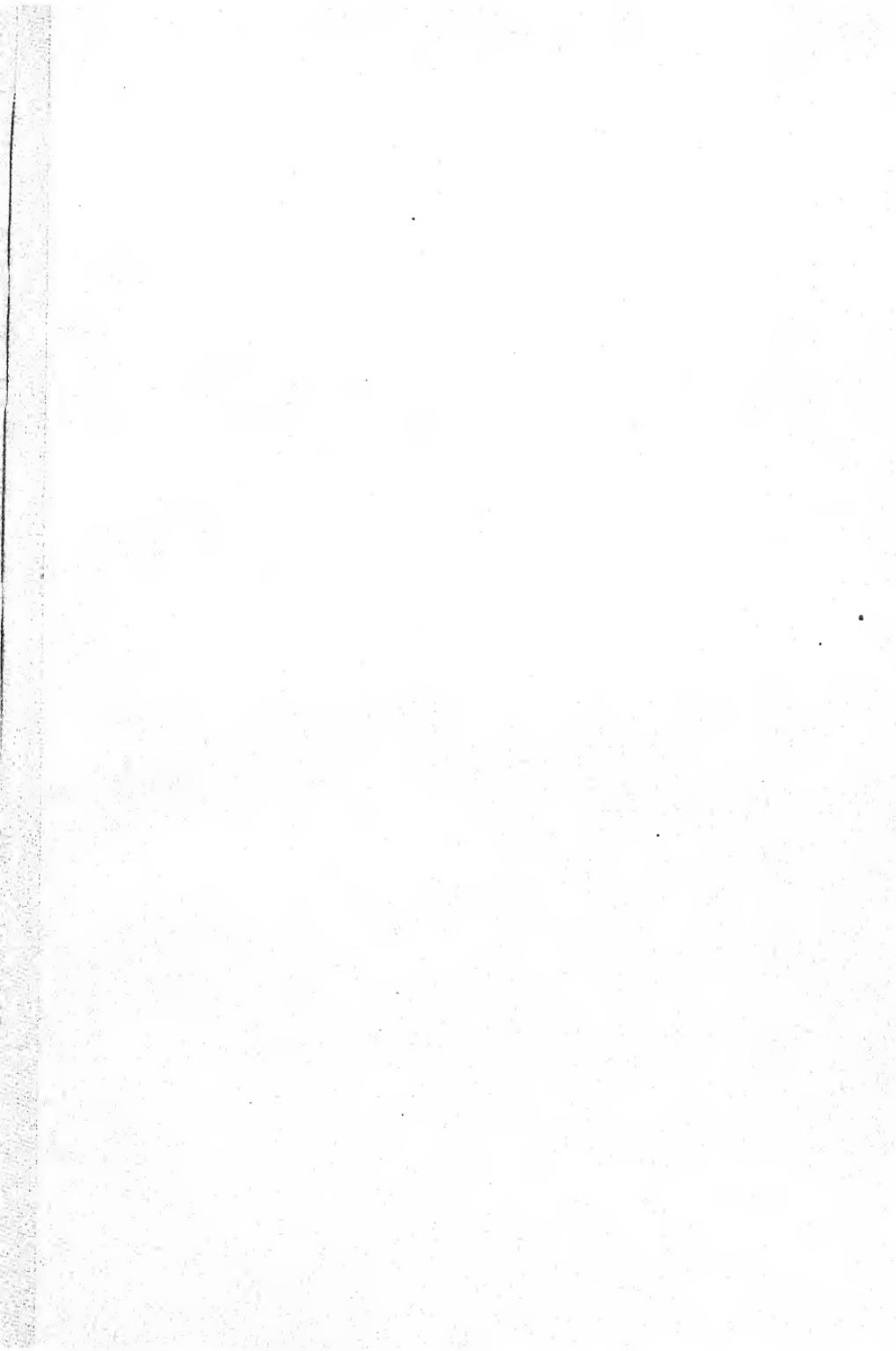
Facsimile of the passage in the *Cosmographiae Introductio* (1507), by Martin Waldseemüller, in which the name "America" is proposed for the New World.

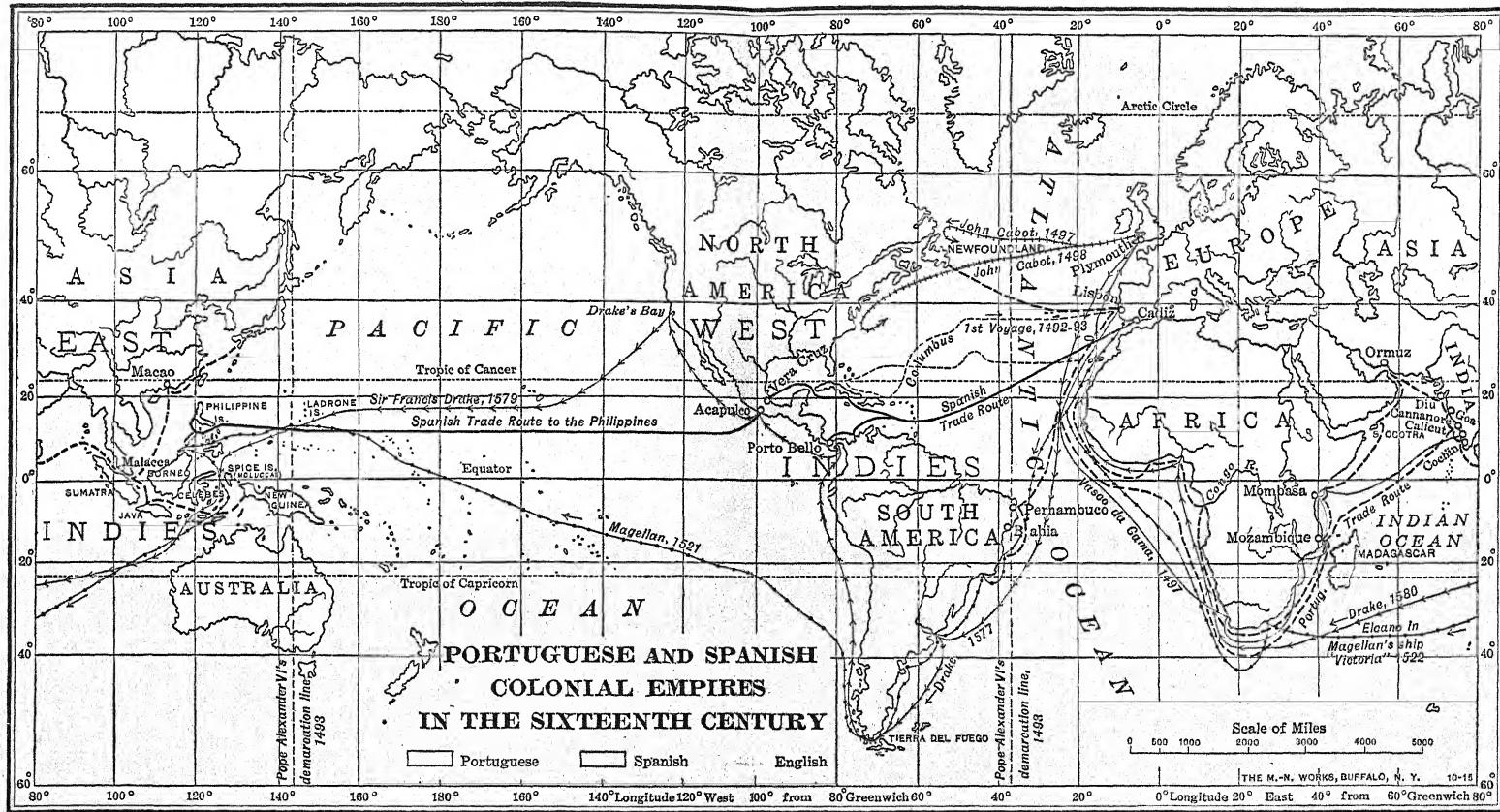
that the new continent should be called America, "because Americus discovered it." The name applied at first only to South America. After it became certain that South America joined another continent to the north, the name spread over the whole New World.

Shortly after the return of Columbus from his first voyage, Pope Alexander VI, in response to a request by Ferdinand and Isabella, issued a bull granting these sovereigns exclusive rights over the newly discovered lands. In order that the Spanish possessions should be clearly marked off from the Portuguese, the pope laid down an imaginary line of demarcation in the Atlantic, three hundred miles west of the Azores. All new discoveries west of the line were to belong to Spain; all those east of it, to Portugal.² But this

¹ In Latin, *Americus Vespucius*.

² In 1494 A.D. the demarcation line was shifted about eight hundred miles farther to the west. Six years later, when the Portuguese discovered Brazil, the country was found to lie within their sphere of influence.





arrangement, which excluded France, England, and other European countries from the New World, could not be long maintained.

The demarcation line had a good deal to do in bringing about the first voyage around the globe. So far no one had yet realized the dream of Columbus to reach the lands of spice and silk by sailing westward. Ferdinand Magellan, formerly one of Albuquerque's lieutenants but now in the service of Spain, believed that the Spice Islands lay within the Spanish sphere of influence and that an all-Spanish route, leading to them through some strait at the southern end of South America, could be discovered.

Ferdinand
Magellan,
1480 (?) -
1521 A.D.



FERDINAND MAGELLAN

From a portrait formerly in the Versailles Gallery, Paris.

The Spanish ruler, Charles V., grandson of the Isabella who had supported Columbus, looked with favor upon Magellan's ideas and gave him a fleet of five vessels for the undertaking. After exploring the east coast of South America, Magellan came at length to the strait which bears his name. Through this channel he sailed boldly and found himself upon an ocean which he called the Pacific, because of its peaceful aspect. Magellan's sailors now begged him to return, for food was getting scarce, but the navigator replied that he would go on, "if he had to eat the leather off the rigging." He did go on, for ninety-eight days, until he reached the Ladrone Islands.¹ By a curious chance, in all this long trip across the Pacific, Magellan came upon only two islands, both of them uninhabited. He then proceeded to

Circumnaviga-
tion of
the globe,
1519-1522
A.D.

¹ Also known as the Mariannes. Magellan called them the Ladrones (Spanish *ladrón*, a robber), because of the thievish habits of the natives.

the Philippines, where he was killed in a fight with the natives. His men, however, managed to reach the Spice Islands, the goal of the journey. Afterwards a single ship, the *Victoria*, carried back to Spain the few sailors who had survived the hardships of a voyage lasting nearly three years.

Magellan's voyage forms a landmark in the history of geography. It proved that America, at least on the south, had no connection with Asia; it showed the enormous extent of the Pacific Ocean; and it led to the discovery of many large islands in the East Indies. Henceforth men knew of a certainty that the earth was round and in the distance covered by Magellan they had a rough estimate of its size. The circumnavigation of the globe ranks with the discovery of America among the most significant events in history. In the company of great explorers Magellan stands beside Columbus.

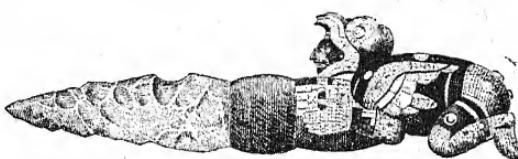
223. The Indians

The first inhabitants of America probably came from the Old World. At a remote epoch a land-bridge connected north-west Europe with Greenland, and Iceland still remains a witness to its former existence. Over this bridge animals and men may have found their way into the New World. Another prehistoric route may have led from Asia. Only a narrow strait now separates Alaska from Siberia, and the Aleutian Islands form an almost complete series of stepping-stones across the most northerly part of the Pacific.

The natives of America, whom Columbus called Indians, certainly resemble Asiatics in some physical features, such as the reddish-brown complexion, the hair, uniformly black and lank, the high cheek-bones, and the short stature of many tribes. On the other hand, the large, aquiline nose, the straight eyes, never oblique, and the tall stature of some tribes are European traits. It seems safe to conclude that the American aborigines, whatever their origin, became thoroughly fused into a composite race during long centuries of isolation from the rest of mankind.

Because of their isolation the Indians had to work out by themselves many arts, inventions, and discoveries. They spoke over a thousand languages and dialects; Indian and not one has yet been traced outside of culture America. Their implements consisted of polished stone, occasionally of unsmelted copper, and in Mexico and Peru, of bronze. They cultivated Indian corn, or maize, but lacked the other great cereals. They domesticated the dog and the llama of the Andes. They lived in clans and tribes, ruled by headmen or chiefs. Their religion probably did not involve a belief in a "Great Spirit," as is so often said, but rather recognized in all nature the abode of spiritual powers, mysterious and wonderful, whom man ought to conciliate by prayers and sacrifices. In short, most of the American Indians were not savages, but barbarians well advanced in culture.

Indian culture attained its highest development in Mexico and Central America, especially among the Mayas of Yucatan, Guatemala, and Honduras. The remains of their cities — the Ninevehs and Babylons of the New World — lie buried in the tropical jungle, where Europeans first saw them, four hundred years ago. The temples, shrines, altars, and statues in these ancient cities show that the Mayas had made much progress in the fine arts. They knew enough astronomy to frame a solar calendar of three hundred and sixty-five days, and enough mathematics to employ numbers exceeding a million. The writing of the Mayas had reached the rebus¹ stage and promised to become alphabetic. When



AZTEC SACRIFICIAL KNIFE

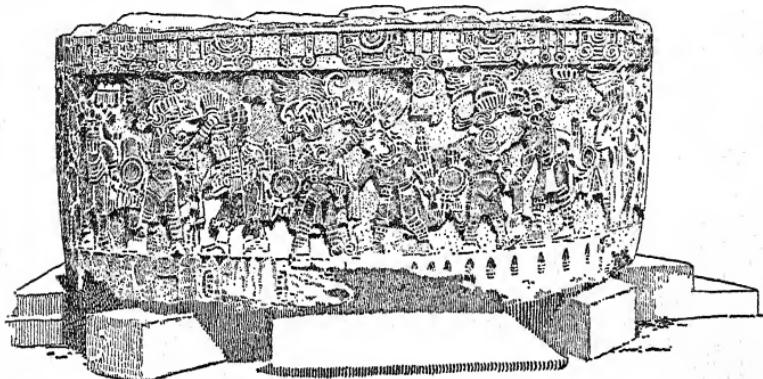
British Museum, London.

Length, twelve inches. The blade is of yellow, opalescent chalcedony, beautifully chipped and polished. The handle is of light-colored wood carved in the form of a man masked with a bird skin. Brilliant mosaic settings of turquoise, malachite, and shell embellish the figure.

¹ See page 9.

their hieroglyphics have been completely deciphered, we shall learn much more about this gifted people.

Several centuries before the arrival of Europeans in America, the so-called Aztecs came down from the north and established themselves on the Mexican plateau. Here they formed a confederacy of many tribes, ruled over by a sort of king, whose capital was Tenochtitlan, on the site of the present city of Mexico.



AZTEC SACRIFICIAL STONE

Now in the National Museum in the City of Mexico.

The Aztecs appear to have borrowed much of their art, science, and knowledge of writing from their Maya neighbors.

Aztec They built houses and temples of stone or sun-culture dried brick, constructed aqueducts, roads, and bridges, excelled in the dyeing, weaving, and spinning of cotton, and made most beautiful ornaments of silver and gold. They worshiped many gods, to which the priests offered prisoners of war as human sacrifices. In spite of these bloody rites, the Aztecs were a kind-hearted, honest people, respectful of the rights of property, brave in battle, and obedient to their native rulers. Aztec culture in some ways was scarcely inferior to that of the ancient Egyptians.

The lofty table-lands of the Andes were also the seat of an advanced Indian culture. At the time of the Spanish conquest the greater part of what is now Ecuador, Peru, Bolivia, and northern Chile had come under

the sway of the Incas, the "people of the sun." The Inca power centered in the Peruvian city of Cuzco and on the shores of Lake Titicaca, which lies twelve thousand feet above sea-level. In this region of magnificent scenery the traveler views with astonishment the ruins of vast edifices, apparently never completed, which were raised either by the Incas or the Indians whom they conquered and displaced. Though the culture of



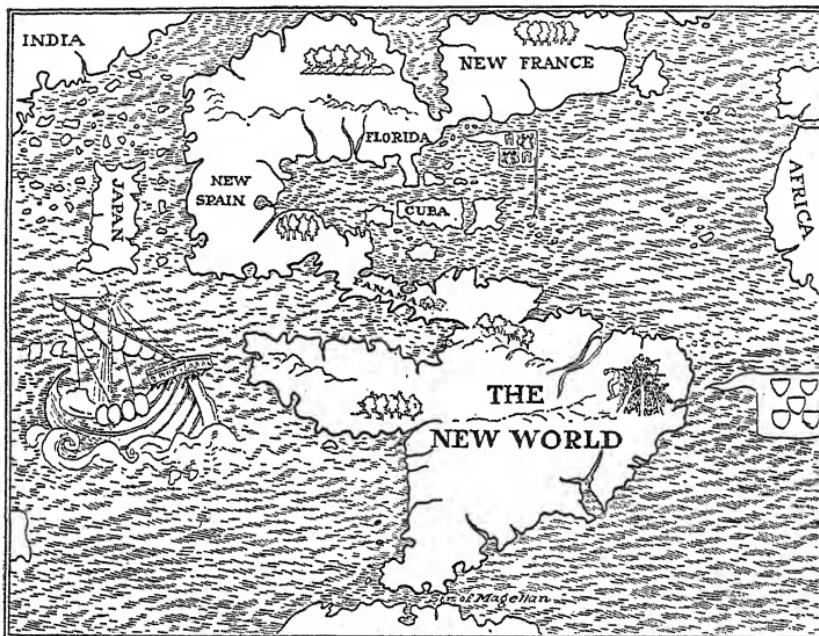
the Incas resembled in many ways that of the Aztecs, the two peoples probably never had any intercourse and hence remained totally unaware of each other's existence.

224. Spanish Explorations and Conquests in America

The discoverers of the New World were naturally the pioneers in its exploration. The first object of the Spaniards had been trade with the Indies, and for a number of years, until Magellan's voyage, they sought vainly for the Spaniards a passage through the mainland to the Spice Islands. When, however, the Spaniards learned that America was rich in deposits of gold and silver, these metals formed the principal objects of their expeditions.

The Spaniards at first had confined their settlements to the

Greater Antilles in the West Indies,¹ but after the gold of these islands was exhausted, they began to penetrate the mainland. In 1513 A.D. Ponce de León, who had been with Columbus on his second voyage, discovered the country which he named Florida. It became the first Spanish possession in North America. In the



AN EARLY MAP OF THE NEW WORLD (1540 A.D.)

same year Vasco Nuñez de Balboa, from the isthmus of Panama, sighted the Pacific. He entered its waters, sword in hand, and took formal possession in the name of the king of Spain.

The overthrow of the Aztec power was accomplished by Hernando Cortés, with the aid of Indian allies. Many large towns and half a thousand villages, together with immense quantities of treasure, fell into the hands of the conquerors. Henceforth Mexico, or "New Spain," became the most important Spanish possession in America. Francisco Pizarro,

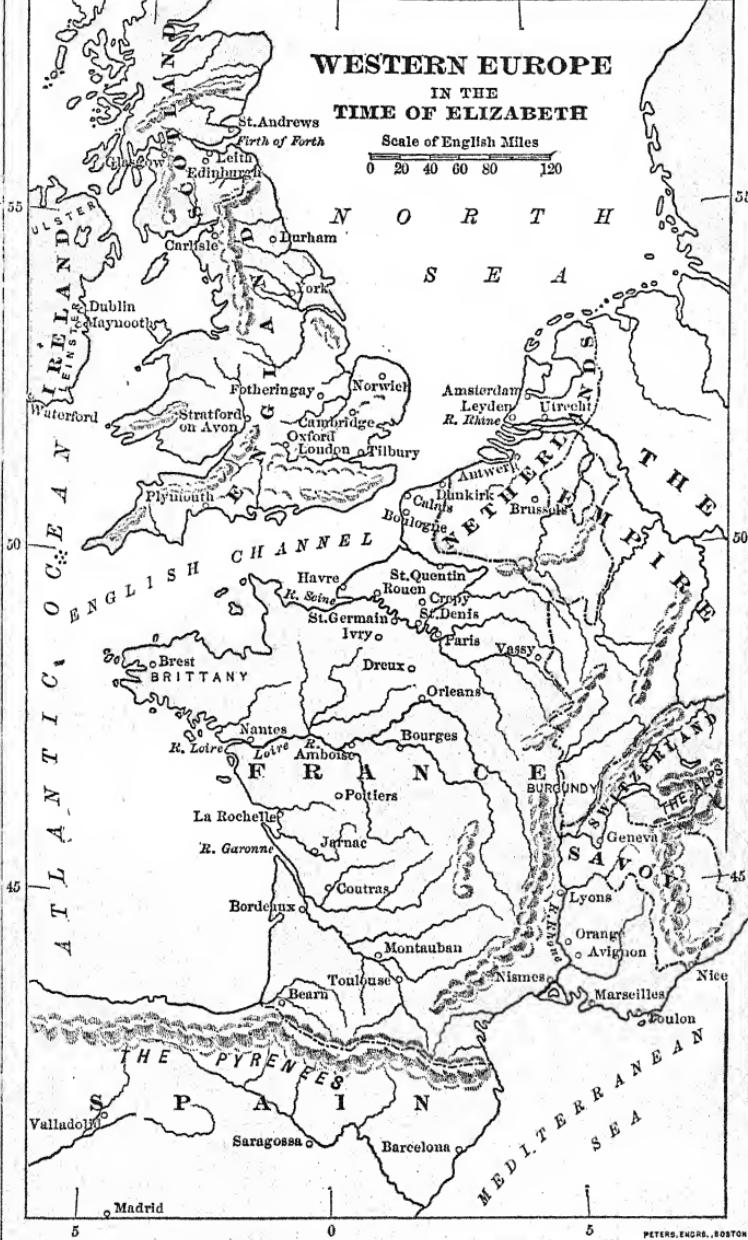
¹ Cuba, Hispaniola (now divided between the republics of Haiti and Santo Domingo), Porto Rico, and Jamaica.

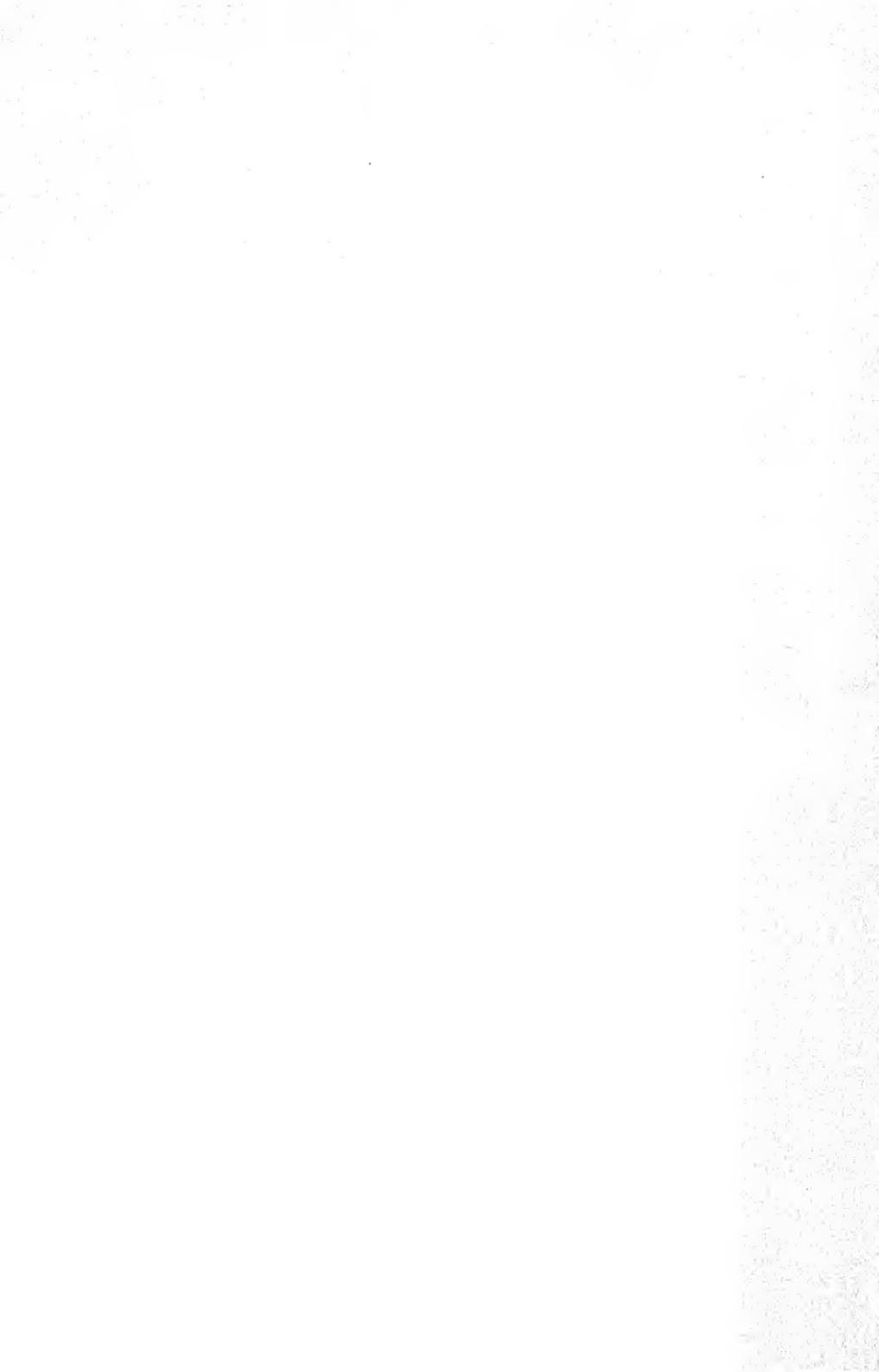
Longitude West 5 from Greenwich 0 Longitude East 5 from Greenwich

WESTERN EUROPE
IN THE
TIME OF ELIZABETH

Scale of English Miles

0 20 40 60 80 100 120





who invaded Peru with a handful of soldiers, succeeded in overthrowing the Incas. Pizarro founded in Peru the city of Lima. It replaced Cuzco as the capital of the country and formed the seat of the Spanish government in South America.

The Spaniards, during the earlier part of the sixteenth century, heard much of a fabled king whom they called El Dorado.¹ This king, it was said, used to smear himself with gold dust at an annual religious ceremony. In time the idea arose that somewhere in South America existed a fabled country marvelously rich in precious metals and gems. These stories stirred the imagination of the Spaniards, who fitted out many expeditions to find the gilded man and his gilded realm. The quest for El Dorado opened up the valleys of the Amazon and Orinoco and the extensive forest region east of the Andes. Spanish explorers also tried to find El Dorado in North America. De Soto's expedition led to the discovery of the Mississippi in 1541 A.D., and Coronado's search for the "Seven Cities of Cibola" not only added greatly to geographical knowledge of the Southwest, but also resulted in the extension of Spanish dominion over this part of the American continent. About 1605 A.D. the Spaniards founded Santa Fé and made it the capital of their government in New Mexico.

225. The Spanish Colonial Empire

The wonderful exploits of the *conquistadores* (conquerors) laid the foundations of the Spanish colonial empire. It included Florida, New Mexico, California, Mexico, Central America, the West Indies, and all South America except Brazil.² The rule of Spain over these dominions lasted nearly three hundred years. During this time she gave her language, her government, and her religion to half the New World.

¹ Spanish for the "gilded one."

² See the map between pages 628-629. The Philippines, discovered by Magellan in 1521 A.D., also belonged to Spain, though by the demarcation line these islands lay within the Portuguese sphere of influence.

The Spaniards brought few women with them and hence had to find their wives among the Indians. Intermarriage of the two peoples early became common. The result was the mixed race which one still finds throughout the greater part of Spanish America.

Intermarriage of Spaniards and Indians

In this race the Indian strain predominates, because almost everywhere the aborigines were far more numerous than the white settlers.

The Spaniards treated the Indians of the West Indies most harshly and forced them to work in gold mines and on sugar plantations. The hard labor, to which the Indians were unaccustomed, broke down their health, and almost the entire native population disappeared within a few years after the coming of the whites. This terrible tragedy was not repeated on the mainland, for the Spanish government stepped in to preserve the aborigines from destruction. It prohibited their enslavement and gave them the protection of humane laws. Though these laws were not always well enforced, the Indians of Mexico and Peru increased in numbers under Spanish rule and often became prosperous traders, farmers, and artisans.

Treatment of the Indians

The Spaniards succeeded in winning many of the Indians to Christianity. Devoted monks penetrated deep into the wilderness and brought to the aborigines, not only the Christian religion, but also European civilization.

Conversion of the Indians

In many places the natives were gathered into permanent villages, or "missions," each one with its church and school. Converts who learned to read and write often became priests or entered the monastic orders. The monks also took much interest in the material welfare of the Indians and taught them how to farm, how to build houses, and how to spin and weave and cook by better methods than their own.

The most familiar examples of the Spanish missions are those in the state of California. During the last quarter of the eighteenth century Franciscan friars erected no less than eighteen mission stations along the Pacific coast from San Diego to San Francisco.

The California missions

The stations were connected by the "King's Road,"¹ which still remains the principal highway of the state. Some of the mission buildings now lie in ruins and others have entirely disappeared. But such a well-preserved structure as the mission of Santa Barbara recalls a Benedictine monastery,² with its shady cloisters, secluded courtyard, and timbered roof covered with red tiles. It is a bit of the Old World transplanted to the New.

The civilizing work of Spain in the New World is sometimes forgotten. Here were the earliest American hospitals and asylums, for the use of Indians and negroes as well as of Spaniards. Here were the earliest American schools and colleges. Twelve institutions of higher learning, all modeled upon the university of Salamanca, arose in Spanish America during the colonial period. Eight of these came into existence before the creation in 1636 A.D. of Harvard University, the oldest in the United States. The pioneer printing press in the Western Hemisphere was set up at Mexico City in 1535 A.D.; no printing press reached the English colonies till more than one hundred years later. To the valuable books by Spanish scholars we owe much of our knowledge of the Mayas, Aztecs, and other Indian tribes. The first American newspaper was published at Mexico City in 1693 A.D. The fine arts also flourished in the Spanish colonies, and architects of the United States have now begun to copy the beautiful churches and public buildings of Mexico and Peru.

The government of Spain administered its colonial dominions in the spirit of monopoly. As far as possible it excluded French, English, and other foreigners from trading with Spanish America. It also discouraged ship-building, manufacturing, and even the cultivation of the vine and the olive, lest the colonists should compete with home industries. The colonies were regarded only as a workshop for the production of the precious metals and raw materials. This unwise policy very largely accounts for the economic

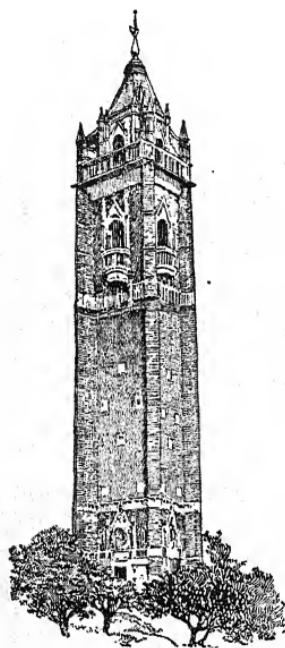
¹ In Spanish *El Camino Real*.

² See page 355.

backwardness of Mexico, Peru, and other Spanish-American countries at the present day. Their rich natural resources have as yet scarcely begun to be utilized.

226. English and French Explorations in America

The English based their claim to the right to colonize North America on the discoveries of John Cabot, an Italian mariner



CABOT MEMORIAL TOWER

Erected at Bristol, England, in memory of John Cabot and his sons. The foundation stone was laid on June 24, 1897 A.D., the four-hundredth anniversary of John Cabot's first sight of the continent of North America.

The Cabot
voyages,
1497-1498
A.D.

in the service of the
Tudor king, Henry VII.¹

In 1497 A.D. Cabot sailed from Bristol across the northern Atlantic and made land somewhere between Labrador and Nova Scotia. The following year he seems to have undertaken a second voyage and to have explored the coast of North America nearly as far as Florida. Cabot, like Columbus, believed he had reached Cathay and the dominions of the Great Khan. Because Cabot found neither gold nor opportunities for profitable trade, his expeditions were considered a failure, and for a long time the English took no further interest in exploring the New World.

The discovery by Magellan of a strait leading into the Pacific aroused

Cartier's
voyages,
1534-1542
A.D.

hope that a similar passage, beyond the regions controlled by Spain, might exist in North

America. In 1534 A.D. the French king, Francis I, sent Jacques Cartier to look for it. Cartier found the gulf and river which he named after St. Lawrence, and also tried to establish a settlement near where Quebec

¹ See page 518.

now stands. The venture was not successful, and the French did not undertake the colonization of Canada till the first decade of the seventeenth century.

English sailors also sought a road to India by the so-called Northwest Passage. It was soon found to be an impossible route, for during half the year the seas were frozen and during the other half they were filled with icebergs. However, the search for the Northwest Passage added much to geographical knowledge. The names Frobisher Bay, Davis Strait, and Baffin Land still preserve the memory of the navigators who first explored the channels leading into the Arctic Ocean.

When the English realized how little profit was to be gained by voyages to the cold and desolate north, they turned southward to warmer waters. Here, of course, they came upon the Spaniards, who had no disposition to share with foreigners the profitable trade of the New World. Though England and Spain were not at war, the English "sea dogs," as they called themselves, did not scruple to ravage the Spanish colonies and to capture the huge, clumsy treasure-ships carrying gold and silver to Spain. The most famous of the "sea dogs," Sir Francis Drake, was the first Englishman to sail round the world (1577-1580 A.D.).

Four years after Drake had completed his voyage, another English seaman, Sir Walter Raleigh, sent out an expedition to find a good site for a settlement in North America. The explorers reached the coast of North Carolina and returned with glowing accounts of the country, which was named Virginia, in honor of Elizabeth, the "Virgin Queen." But Raleigh's colonies in Virginia failed miserably, and the English made no further attempt to settle there till the reign of James I, early in the seventeenth century.

227. The Old World and the New

The New World contained two virgin continents, full of natural resources and capable in a high degree of colonization.

The native peoples, comparatively few in number and barbarian in culture, could not offer much resistance to the explorers, missionaries, traders, and colonists from the Old World. The Spanish and Portuguese in the sixteenth century, followed by the French, English, and Dutch in the seventeenth century, repeopled America and brought to it European civilization. Europe expanded into a Greater Europe beyond the ocean.

In the Middle Ages the Mediterranean and the Baltic had been the principal highways of commerce. The discovery of America, followed immediately by the opening of the Cape route to the Indies, shifted commercial activity from these enclosed seas to the Atlantic Ocean. Venice, Genoa, Hamburg, Lübeck, and Bruges gradually gave way, as trading centers, to Lisbon and Cadiz, Bordeaux and Cherbourg, Antwerp and Amsterdam, London and Liverpool. One may say, therefore, that the year 1492 A.D. inaugurated the Atlantic period of European history. The time may come, perhaps even now it is dawning, when the center of gravity of the commercial world will shift still farther westward to the Pacific.

The discovery of America revealed to Europeans a new source of the precious metals. The Spaniards soon secured

Increased production of the precious metals large quantities of gold by plundering the Indians of Mexico and Peru of their stored-up wealth. After the discovery in 1545 A.D. of the wonderfully rich silver mines of Potosí in Bolivia, the output of silver much exceeded that of gold. It is estimated that by the end of the sixteenth century the American mines had produced at least three times as much gold and silver as had been current in Europe at the beginning of the century.

The Spaniards could not keep this new treasure. Having few industries themselves, they were obliged to send it out, as fast as they received it, in payment for their imports of European goods. Spain acted as a huge sieve through which the gold and silver of America entered all the countries of Europe.

Money, now more plentiful, purchased far less than in former times; in other words, the prices of all commodities rose, wages advanced, and manufacturers and traders had additional capital to use in their undertakings. The Middle Ages had suffered from the lack of sufficient money with which to do business;¹ from the beginning of modern times the world has been better supplied with the indispensable medium of exchange.

But America was much more than a treasury of the precious metals. Many commodities, hitherto unknown, soon found their way from the New World to the Old. Among these were maize, the potato, which, when cultivated in Europe, became the "bread of the poor," chocolate and cocoa made from the seeds of the cacao tree, Peruvian bark, or quinine, so useful in malarial fevers, cochineal, the dye-woods of Brazil, and the mahogany of the West Indies. America also sent large supplies of cane-sugar, molasses, fish, whale-oil, and furs. The use of tobacco, which Columbus first observed among the Indians, spread rapidly over Europe and thence extended to the rest of the world. All these new American products became common articles of consumption and so raised the standard of living in European countries.

To the economic effects of the discoveries must be added their effects on politics. The Atlantic Ocean now formed, not only the commercial, but also the political center of the world. The Atlantic-facing countries, first Portugal and Spain, then Holland, France, and England, became the great powers of Europe. Their trade rivalries and contests for colonial possessions have been potent causes of European wars for the last four hundred years.

The sudden disclosure of oceans, islands, and continents, covering one-third of the globe, worked a revolution in geographical ideas. The earth was found to be far larger than men had supposed it to be, and the imagination was stirred by the thought of other amazing discoveries which might be made. From the sixteenth century to the twentieth the work of exploration

New
commodities
imported

Political
effects of
the dis-
coveries

Effects of
the dis-
coveries
on thought

¹ See page 541.

has continued, till now few regions of the world yet remain unmapped. At the same time came acquaintance with many strange plants, animals, and peoples, and so scientific knowledge replaced the quaint fancies of the Middle Ages.

The sixteenth century in Europe was the age of that revolt against the Roman Church called the Protestant Reformation.

Effects of
the discov-
eries upon
religion

During this period, however, the Church won her victories over the American aborigines. What she lost of territory, wealth, and influence in Europe was

more than offset by what she gained in America.

Furthermore, the region now occupied by the United States furnished in the seventeenth century an asylum from religious persecution, as was proved when Puritans settled in New England, Roman Catholics in Maryland, and Quakers in Pennsylvania. The vacant spaces of America offered plenty of room for all who would worship God in their own way. Thus the New World became a refuge from the intolerance of the Old.

Studies

1. On an outline map indicate those parts of the world known in the time of Columbus (before 1492 A.D.).
2. On an outline map indicate the voyages of discovery of Vasco da Gama, Columbus (first voyage), John Cabot, and Magellan.
3. What particular discoveries were made by Cartier, Drake, Balboa, De Soto, Ponce de León, and Coronado?
4. Compare the Cosmas map (page 617) with the map of the world according to Homer (page 76).
5. Compare the Hereford map (page 617) with the map of the world according to Ptolemy (page 132).
6. Why has Marco Polo been called the "Columbus of the East Indies"?
7. "Cape Verde not only juts out into the Atlantic, but stands forth as a promontory in human history." Comment on this statement.
8. How did Vasco da Gama complete the work of Prince Henry the Navigator?
9. Show that Lisbon in the sixteenth century was the commercial successor of Venice.
10. "Had Columbus perished in mid-ocean, it is doubtful whether America would have remained long undiscovered." Comment on this statement.
11. Why did no one suggest that the New World be called after Columbus?
12. Show that Magellan achieved what Columbus planned.
13. Why did Balboa call the Pacific the "South Sea"?
14. Why is Roman law followed in all Spanish-American countries?
15. In what parts of the world is Spanish still the common language?
16. Why did the Germans fail to take part in the work of discovery and colonization?
17. Show that the three words "gospel, glory, and gold" sum up the principal motives of European colonization in the sixteenth century.
18. Compare the motives which led to the colonization of the New World with those which led to Greek colonization.
19. "The opening of the Atlantic to continuous exploration is the most momentous step in the history of man's occupation of the earth." Does this statement seem to be justified?

CHAPTER XXVII

THE REFORMATION AND THE RELIGIOUS WARS, 1517-1648 A.D.¹

228. Decline of the Papacy

THE Papacy, victorious in the long struggle with the Holy Roman Empire, reached during the thirteenth century the height of its temporal power. The popes at this time were the greatest sovereigns in Europe. They ruled a large part of Italy, had great influence in the affairs of France, England, Spain, and other countries, and in Germany named and deposed emperors. From their capital at Rome they sent forth their legates to every European court and issued the laws binding on western Christendom.

The Papacy
in the
thirteenth
century

The universal dominion of the Church proved useful and even necessary in feudal times, when kings were weak and nobles were strong. The Church of the early Middle Ages served as the chief unifying force in Europe. When, however, the kings had repressed feudalism, they took steps to extend their authority over the Church as well. They tried, therefore, to restrict the privileges of ecclesiastical courts, to impose taxes on the clergy, as on their own subjects, and to dictate the appointment of bishops and abbots to office. This policy naturally led to much friction between popes and kings, between Church and State.

Friction
between
Church and
State

The Papacy put forth its most extensive claims under Boniface VIII. The character of these claims is shown by two bulls

¹ Webster, *Readings in Medieval and Modern History*, chapter xxiii, "Martin Luther and the Beginning of the Reformation"; chapter xxiv, "England in the Age of Elizabeth."

which he issued. The first forbade all laymen, under penalty of excommunication, to collect taxes on Church lands, and all clergymen to pay them. The second announced in unmistakeable terms both the spiritual and the temporal supremacy of the popes. "Submission to the Roman pontiff," declared Boniface, "is altogether necessary to salvation for every human creature."

Boniface had employed the exalted language of Gregory VII in dealing with Henry IV, but he found an opponent in a mon-

Boniface and Philip the Fair arch more resolute and resourceful than any Holy Roman Emperor. This was Philip the Fair,¹ king of France. Philip answered the first bull by refusing to allow any gold and silver to be exported from France to Italy. The pope, thus deprived of valuable revenues, gave way and acknowledged that the French ruler had a limited right to tax the clergy. Another dispute soon arose, however, as the result of Philip's imprisonment and trial of an obnoxious papal legate. Angered by this action, Boniface prepared to excommunicate the king and depose him from the throne. Philip retaliated by calling together the Estates-General and asking their support for the preservation of the "ancient liberty of France." The nobles, the clergy, and the "third estate" rallied around Philip, accused the pope of heresy and tyranny, and declared that the French king was subject to God alone.

The last act of the drama was soon played. Philip sent his emissaries into Italy to arrest the pope and bring him to trial

Anagni, 1303 A.D. before a general council in France. At Anagni, near Rome, a band of hireling soldiers stormed the papal palace and made Boniface a prisoner. The citizens of Anagni soon freed him, but the shock of the humiliation broke the old man's spirit and he died soon afterwards. The poet Dante, in the *Divine Comedy*,² speaks with awe of the outrage: "Christ had been again crucified among robbers; and the vinegar and gall had been again pressed to his lips."³ The

¹ See page 514.

² See page 591.

³ *Purgatorio*, xx, 88-90.

historian sees in this event the end of the temporal power of the Papacy.

Soon after the death of Boniface, Philip succeeded in having the archbishop of Bordeaux chosen as head of the Church. The new pope removed the papal court to Avignon, a town just outside the French frontier of those days. The popes lived in Avignon for nearly seventy years. This period is usually described as the "Babylonian Captivity" of the Church, a name which recalls the exile of the Jews from their native land.¹ The long absence of the popes from Rome lessened their power, and the suspicion that they were the mere vassals of the French crown seriously impaired the respect in which they had been held.

Following the "Babylonian Captivity" came the "Great Schism." Shortly after the return of the papal court to Rome, an Italian was elected pope as Urban VI. The cardinals in the French interest refused to accept him, declared his election void, and named Clement VII as pope. Clement withdrew to Avignon, while Urban remained in Rome. Western Christendom could not decide which one to obey. Some countries declared for Urban, while other countries accepted Clement. The spectacle of two rival popes, each holding himself out as the only true successor of St. Peter, continued for about forty years and injured the Papacy more than anything else that had happened to it.

The schism in western Christendom was finally healed at the Council of Constance. There were three "phantom popes" at this time, but they were all deposed in favor of a new pontiff, Martin V. The Catholic world now had a single head, but it was not easy to revive the old, unquestioning loyalty to him as God's vicar on earth.

From the time of Martin V the Papacy became more and more an Italian power. The popes neglected European politics

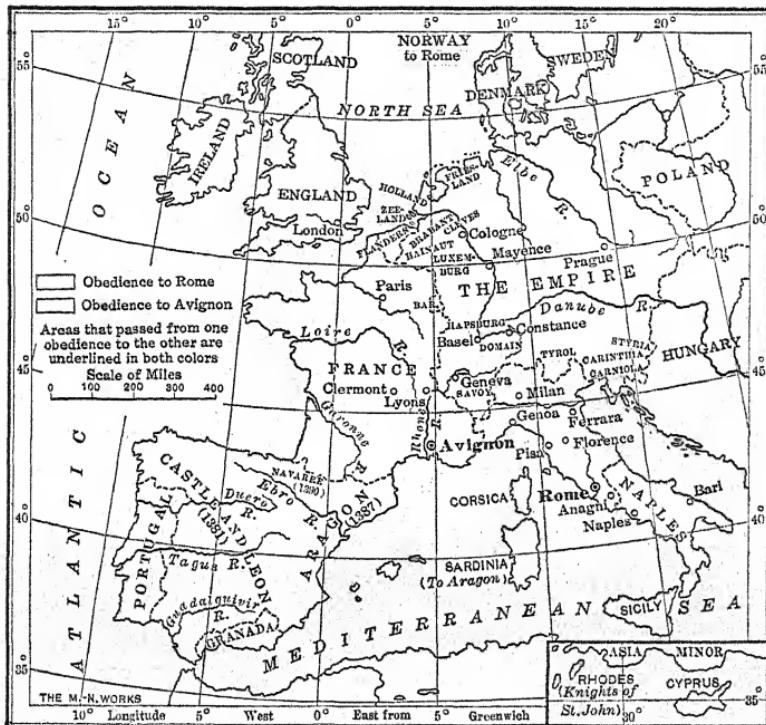
The
"Babylonian
Captivity,"
1309-1377
A.D.

The "Great
Schism,"
1378-1417
A.D.

Council of
Constance,
1414-1418
A.D.

¹ See pages 36-37.

and gave their chief attention to the States of the Church. A number of the popes took much interest in the Renaissance movement and became its enthusiastic popes patrons.¹ They kept up splendid courts, collected manuscripts, paintings, and statues, and erected magnifi-



THE GREAT SCHISM, 1378-1417 A.D.

cent palaces and churches in Rome. Some European peoples, especially in Germany, looked askance at such luxury and begrudged the heavy taxes which were necessary to support it. This feeling against the papacy also helped to provoke the Reformation.

The worldliness of some of the popes was too often reflected in the lives of the lesser clergy. Throughout the thirteenth, fourteenth, and fifteenth centuries the Church encountered

¹ See page 594.

much criticism from reformers. Thus, the famous humanist, Erasmus,¹ wrote his *Praise of Folly* to expose the vices and temporal ambitions of bishops and monks, the foolish speculations of theologians, and the excessive reliance which common people had on pilgrimages, festivals, relics, and other aids to devotion. So great was the demand for this work that it went through twenty-seven large editions during the author's lifetime. Erasmus and others like him were loyal sons of the Church, but they believed they could best serve her interests by effecting her reform. Some men went further, however, and demanded wholesale changes in Catholic belief and worship. These men were the heretics.

229. Heresies and Heretics

During the first centuries of our era, when the Christians had formed a forbidden sect, they claimed toleration on the ground that religious belief is voluntary and not something which can be enforced by law. This view changed after Christianity triumphed in the Roman Empire and enjoyed the support, instead of the opposition, of the government. The Church, backed by the State, no longer advocated freedom of conscience, but began to persecute people who held heretical beliefs.

It is difficult for those who live in an age of religious toleration to understand the horror which heresy inspired in the Middle Ages. A heretic was a traitor to the Church, for he denied the doctrines believed to be essential to salvation. It seemed a Christian duty to compel the heretic to recant, lest he imperil his eternal welfare. If he persisted in his impious course, then the earth ought to be rid of one who was a source of danger to the faithful and an enemy of the Almighty.

Although executions for heresy had occurred as early as the fourth century,² for a long time milder penalties were usually inflicted. The heretic might be exiled, or imprisoned, or deprived of his property and his rights

¹ See page 600.

² See page 344.

as a citizen. The death penalty was seldom invoked by the Church before the thirteenth century. Since ecclesiastical law forbade the Church to shed blood, the State stepped in to seize the heretic and put him to death, most often by fire. We must remember that in medieval times cruel punishments were imposed for even slight offenses, and hence men saw nothing wrong in inflicting the worst of punishments for what was believed to be the worst of crimes.

In spite of all measures of repression heretics were not uncommon during the later Middle Ages. Some heretical move-

The Albigenses ments spread over entire communities. The most important was that of the Albigenses, so called from the town of Albi in southern France, where many of them lived. Their doctrines are not well known, but they seem to have believed in the existence of two gods — one good (whose son was Christ), the other evil (whose son was Satan). The Albigenses even set up a rival church, with its priests, bishops, and councils.

The failure of attempts to convert the Albigenses by peaceful means led the pope, Innocent III,¹ to preach a crusade against

Crusade against the Albigenses, 1209-1229 them. Those who entered upon it were promised the usual privileges of crusaders.² A series of bloody wars now followed, in the course of which thousands of men, women, and children perished.

A.D. But the Albigensian sect did not entirely disappear for more than a century, and then only after numberless trials and executions for heresy.

The followers of Peter Waldo, who lived in the twelfth century, made no effort to set up a new religion in Europe.

The Waldenses They objected, however, to certain practices of the Church, such as masses for the dead and the adoration of saints. They also condemned the luxury of the clergy and urged that Christians should live like the Apostles, charitable and poor. To the Waldenses the Bible was a sufficient guide to the religious life, and so they translated parts of the Scriptures and allowed everyone to preach, without distinc-

¹ See page 461.

² See page 468.

tion of age, or rank, or sex. The Waldenses spread through many European countries, but being poor and lowly men they did not exert much influence as reformers. The sect survived severe persecution and now forms a branch of the Protestant Church in Italy.

Beliefs very similar to those of the Waldenses were entertained by John Wycliffe,¹ master of an Oxford college and a popular preacher. He, too, appealed from the authority of the Church to the authority of the Bible. With the assistance of two friends Wycliffe produced the first English translation of the Scriptures. Manuscript copies of the work had a large circulation, until the government suppressed it. Wycliffe was not molested in life, but the Council of Constance denounced his teaching and ordered that his bones should be dug up, burned, and cast into a stream.

Wycliffe had organized bands of "poor priests" to spread the simple truths of the Bible through all England. They went out, staff in hand and clad in long, russet gowns, and preached to the common people in the English language, wherever an audience could be found. The Lollards, as Wycliffe's followers were known, not only attacked many beliefs and practices of the Church, but also demanded social reforms. For instance, they declared that all wars

¹ Or Wyclif.



JOHN WYCLIFFE

After an old print

were sinful and were but plundering and murdering the poor to win glory for kings. The Lollards had to endure much persecution for heresy. Nevertheless their work lived on and sowed in England and Scotland the seeds of the Reformation.

The doctrines of Wycliffe found favor with Anne of Bohemia, wife of King Richard II,¹ and through her they reached that country. Here they attracted the attention of John Huss, ^{1373 (?) - 1415} a distinguished scholar in the university of Prague. Wycliffe's writings confirmed

Huss in his criticism of many doctrines of the Church. He attacked the clergy in sermons and pamphlets and also objected to the supremacy of the pope. The sentence of excommunication pronounced against him did not shake his reforming zeal. Finally Huss was cited to appear before the Council of Constance, then in session. Relying on the safe conduct given him by the German emperor, Huss appeared before the council, only to be declared guilty of teaching "many things evil, scandalous, seditious, and dangerously heretical." The emperor then violated the safe conduct — no promise made to a heretic was considered binding — and allowed Huss to be burnt outside the walls of Constance. Thus perished the man who, more than all others, is regarded as the forerunner of Luther and the Reformation.

The flames which burned Huss set all Bohemia afire. The Bohemians, a Slavic people, regarded him as a national hero ^{The Hussite wars} and made his martyrdom an excuse for rebelling against the Holy Roman Empire. The Hussite wars, which followed, thus formed a political rather than a religious struggle. The Bohemians did not gain freedom, and their country still remains a Hapsburg possession. But the sense of nationalism is not extinct there, and Bohemia may some day become an independent state.

¹ See page 611.

² Or Hus.

230. Martin Luther and the Beginning of the Reformation in Germany, 1517-1522 A.D.

Though there were many reformers before the Reformation, the beginning of that movement is rightly associated with the name of Martin Luther. He was the son of a ^{Martin} German peasant, who, by industry and frugality, ^{Luther,} ¹⁴⁸³⁻¹⁵⁴⁶ had won a small competence. Thanks to his father's self-sacrifice, Luther enjoyed a good education in scholastic philosophy at the university of Erfurt. Having taken the degrees of bachelor and master of arts, Luther began to study law, but an acute sense of his sinfulness and a desire to save his soul soon drove him into a monastery. There he read the Bible and the writings of the Church Fathers and found at last the peace of mind he sought. A few years later Luther paid a visit to Rome, which opened his eyes to the worldliness and general laxity of life in the capital of the Papacy. He returned to Germany and became a professor of theology in the university of Wittenberg, newly founded by Frederick the Wise, elector of Saxony. Luther's sermons and lectures attracted large audiences; students began to flock to Wittenberg; and the elector grew proud of the rising young teacher who was making his university famous.

But Luther was soon to emerge from his academic retirement and to become, quite unintentionally, a reformer. In 1517 A.D. there came into the neighborhood of Wittenberg a Dominican friar named Tetzel, granting indulgences indulgences for the erection of the new St. Peter's at Rome.¹



MARTIN LUTHER
After a portrait by Hans Holbein
the Younger

¹ See page 455.

An indulgence, according to the teaching of the Church, formed a remission of the temporal punishment, or penance,¹ due to sin, if the sinner had expressed his repentance and had promised to atone for his misdeeds. It was also supposed to free the person who received it from some or all of his punishment after death in Purgatory.² Indulgences were granted for participation in crusades, pilgrimages, and other good works. Later on they were granted for money, which was expected to be applied to some pious purpose. Many of the German princes opposed this method of raising funds for the Church, because it took so much money out of their dominions. Their sale had also been condemned on religious grounds by Huss and Erasmus.

Luther began his reforming career by an attack upon indulgences. He did not deny their usefulness altogether, but ^{Posting of the ninety-five theses, 1517 A.D.} pointed out that they lent themselves to grave abuses. Common people, who could not understand the Latin in which they were written, often thought that they wiped away the penalties of sin, even without true repentance. These criticisms Luther set forth in ninety-five theses or propositions, which he offered to defend against all opponents. In accordance with the custom of medieval scholars, Luther posted his theses on the door of the church at Wittenberg, where all might see them. They were composed in Latin, but were at once translated into German, printed, and spread broadcast over Germany. Their effect was so great that before long the sale of indulgences in that country almost ceased.

The scholarly critic of indulgences soon passed into an open foe of the Papacy. Luther found that his theological views ^{Burning of the papal bull, 1520 A.D.} bore a close resemblance to those of Wycliffe and John Huss, yet he refused to give them up as heretical. Instead, he wrote three bold pamphlets, in one of which he appealed to the "Christian nobility of the German nation" to rally together against Rome. The pope, at first, had paid little attention to the controversy about

¹ See page 441.

² See page 443.

indulgences, declaring it "a mere squabble of monks," but he now issued a bull against Luther, ordering him to recant within sixty days or be excommunicated. The papal bull did not frighten Luther or withdraw from him popular support. He burnt it in the market square of Wittenberg, in the presence of a concourse of students and townsfolk. This dramatic answer to the pope deeply stirred all Germany.

The next scene of the Reformation was staged at Worms, at an important assembly, or Diet, of the Holy Roman Empire. The Diet summoned Luther to appear before it for examination, and the emperor, Charles V, gave him a safe conduct. Luther's friends, remembering the treatment of Huss, advised him not to accept the summons, but he declared that he would enter Worms "in the face of the gates of Hell and the princes of the air." In the great hall of the Diet Luther bravely faced the princes, nobles, and clergy of Germany. He refused to retract anything he had written, unless his statements could be shown to contradict the Bible. "It is neither right nor safe to act against conscience," Luther said. "God help me. Amen."

Only one thing remained to do with Luther. He was ordered to return to Wittenberg and there await the imperial edict declaring him a heretic and outlaw. But the elector of Saxony, who feared for Luther's safety, had him carried off secretly to the castle of Wartburg. Here Luther remained for nearly a year, engaged in translating the New Testament into German. There had been many earlier translations into German, but Luther's was the first from the Greek original. His version, simple, forcible, and easy to understand, enjoyed wide popularity and helped to fix for Germans the form of their literary language. Luther afterwards completed a translation of the entire Bible, which the printing press multiplied in thousands of copies throughout Germany.

Though still under the ban of the empire, Luther left the Wartburg in 1522 A.D. and returned to Wittenberg. He lived

here, unmolested, until his death, twenty-four years later. **Luther's leadership** During this time he flooded the country with pamphlets, wrote innumerable letters, composed many fine hymns,¹ and prepared a catechism, "a right Bible," said he, "for the laity." Thus Luther became the guide and patron of the reformatory movement which he had started.

231. Charles V and the Spread of the German Reformation, 1519–1556 A.D.

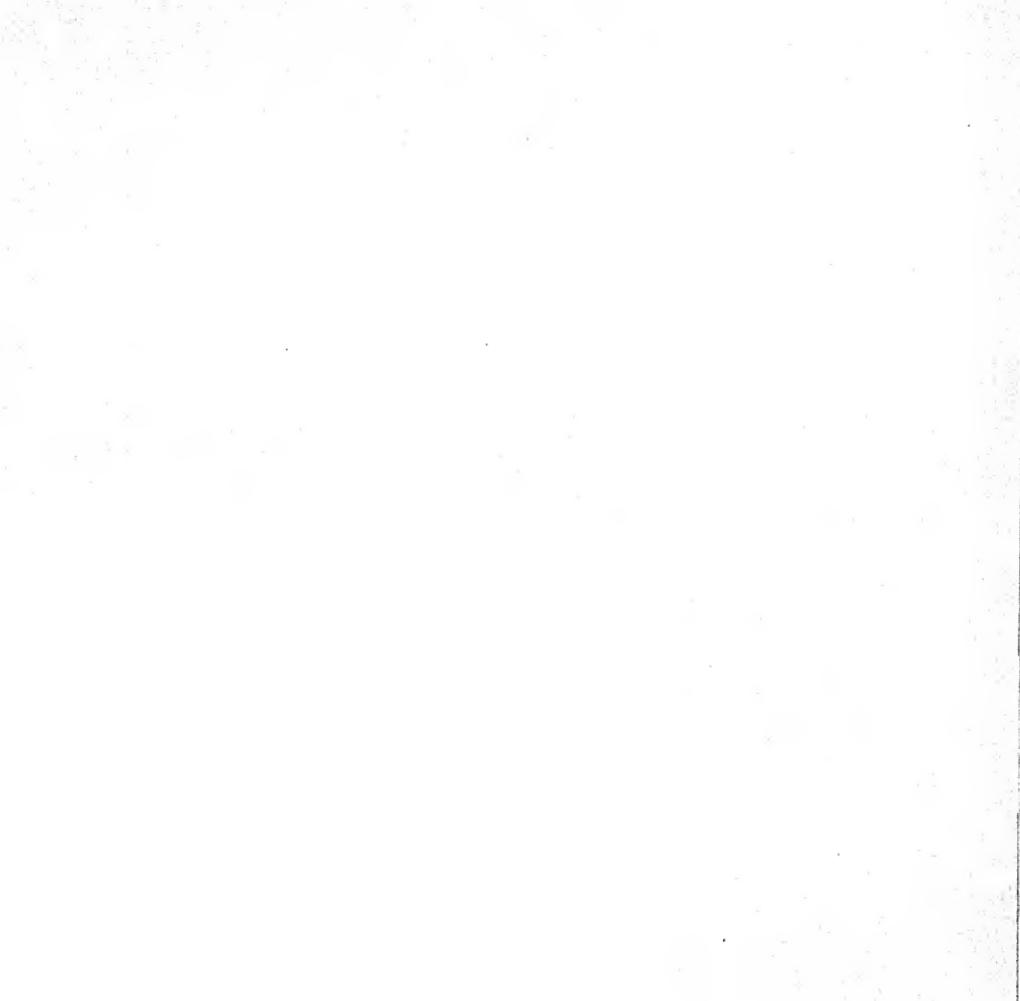
The young man who as Holy Roman Emperor presided at the Diet of Worms had assumed the imperial crown only two years previously. A namesake of Charlemagne, **Charles V, emperor, 1519–1556 A.D.** Charles V held sway over dominions even more extensive than those which had belonged to the Frankish king. Through his mother, a daughter of Ferdinand and Isabella,² he inherited Spain, Naples, Sicily, and the Spanish possessions in the New World. Through his father, a son of the emperor Maximilian I, he became ruler of Burgundy and the Netherlands and also succeeded to the Austrian territories of the Hapsburgs. Charles was thus the most powerful monarch in Europe.

Charles, as a devout Roman Catholic, had no sympathy for the Reformation. At Worms, on the day following Luther's **refusal to recant, the emperor had expressed his determination to stake "all his dominions, his friends, his body and blood, his life and soul" upon the extinction of the Lutheran heresy.** This might have been an easy task, had Charles undertaken it at once. But a revolt in Spain, wars with the French king, Francis I, and conflicts with the Ottoman Turks led to his long absence from Germany and kept him from proceeding effectively against the Lutherans, until it was too late.

The Reformation in Germany appealed to many classes. To patriotic Germans it seemed a revolt against a foreign

¹ His hymn *Ein feste Burg ist unser Gott* ("A mighty fortress is our God") has been called "the Marseillaise of the Reformation."

² See page 522.



power—the Italian Papacy. To men of pious mind it offered the attractions of a simple faith which took the Bible as the rule of life. Wordly-minded princes saw in it an opportunity to despoil the Church of lands and revenues. For these reasons Luther's teachings found ready acceptance. Priests married, Luther himself setting the example, monks left their monasteries, and the "Reformed Religion" took the place of Roman Catholicism in most parts of northern and central Germany. South Germany, however, did not fall away from the pope and has remained Roman Catholic to the present time.

Though Germany had now divided into two religious parties, the legal position of Lutheranism remained for a long time in doubt. A Diet held in 1526 A.D. tried to shelve the question by allowing each German state to conduct its religious affairs as it saw fit. But at the next Diet, three years later, a majority of the assembled princes decided that the Edict of Worms against Luther and his followers should be enforced. The Lutheran princes at once issued a vigorous protest against such action. Because of this protest those who separated from the Roman Church came to be called Protestants.

It was not till 1546 A.D., the year of Luther's death, that Charles V felt his hands free to suppress the rising tide



CHARLES V

A portrait of the emperor at the age of 48, by the Venetian painter Titian.

The
Protestants,
1529 A.D.

of Protestantism. By this time the Lutheran princes had formed a league for mutual protection. Charles Peace of Augsburg, 1555 A.D. brought Spanish troops into Germany and tried to break up the league by force. Civil war raged till 1555 A.D., when both sides agreed to the Peace of Augsburg. It was a compromise. The ruler of each state — Germany then contained over three hundred states — was to decide whether his subjects should be Lutherans or Catholics. Thus the peace by no means established religious toleration, since all Germans had to believe as their prince believed. However, it recognized Lutheranism as a legal religion and ended the attempts to crush the German Reformation.

Meanwhile Luther's doctrines spread into Scandinavian Lutheranism in Scandina- lands. The rulers of Denmark, Norway, and Sweden closed the monasteries and compelled navia the Roman Catholic bishops to surrender ecclesiastical property to the crown. Lutheranism became henceforth the official religion of these three countries.

232. The Reformation in Switzerland; Zwingli and Calvin

The Reformation in Switzerland began with the work of Zwingli. He was the contemporary but not the disciple Huldreich Zwingli, 1484-1531 A.D. of Luther. From his pulpit in the cathedral of Zurich, Zwingli proclaimed the Scriptures as the sole guide of faith and denied the supremacy of the pope. Many of the Swiss cantons accepted his teaching and broke away from obedience to Rome. Civil war soon followed between Protestants and Roman Catholics, and Zwingli fell in the struggle. After his death the two parties made a peace which allowed each canton to determine its own religion. Switzerland has continued to this day to be part Roman Catholic and part Protestant.

The Protestants in Switzerland did not remain long without a leader. To Geneva came in 1536 A.D. a young Frenchman named Calvin. He had just published his *Institutes of the*

Christian Religion, a work which set forth in an orderly, logical manner the main principles of Protestant theology. Calvin also translated the Bible into French and wrote valuable commentaries on nearly all the Scriptural books.

John Calvin,
1509-1564
A.D.

Calvin at Geneva was sometimes called the Protestant pope. During his long residence there he governed the people with a rod of iron. There were no more festivals, no Calvin at Geneva more theaters, no more dancing, music, and masquerades. All the citizens had to attend two sermons on Sunday and to yield at least a lip-assent to the reformer's doctrines. On a few occasions Calvin proceeded to terrible extremities, as when he caused the Spanish physician, Michael Servetus, to be burned to death, because of heretical views concerning the Trinity. Nevertheless, Geneva prospered under Calvin's rule and became a Christian commonwealth, sober and industrious. The city still reveres the memory of the man who founded her university and made her, as it were, the sanctuary of the Reformation.

Calvin's influence was not confined to Geneva or even to Switzerland. The men whom he trained and on whom he set the stamp of his stern, earnest, God-fearing character spread Calvinism over a great part of Europe. In Holland and Scotland it became the prevailing type of Protestantism, and in France and England it deeply affected the national life. During the seventeenth century the Puritans carried Calvinism across the sea to New England, where it formed the dominant faith in colonial times.



JOHN CALVIN
After an old print

Diffusion of
Calvinism

233. The English Reformation, 1533-1558 A.D.

The Reformation in Germany and Switzerland started as a national and popular movement; in England it began as the act of a despotic sovereign, Henry VIII.



HENRY VIII

After a portrait by Hans Holbein the Younger

Catholic. He took an amateur's interest in theology and wrote with his own royal pen a book attacking Luther. The pope rewarded him with the title of "Defender of the Faith," a title which English sovereigns still bear. Henry at this time did not question the authority of the Papacy. He even made his chief adviser Cardinal Wolsey, the most conspicuous churchman in the kingdom.

Henry's early loyalty to the Papacy

Henry VIII, This king, 1509-1547 A.D. second Tudor¹

was handsome, athletic, finely educated, and very able; but he was also selfish, sensual, and cruel. His father had created a strong monarchy in England by humbling both Parliament and the nobles. When Henry VIII came to the throne, the only serious obstacle in the way of royal absolutism was the Roman Church.

Henry showed himself at first a devoted

¹ See page 518.

At the beginning of Henry's reign the Church was still strong in England. Probably most of the people were sincerely attached to it. Still, the labors of Wycliffe and the Lollards had weakened the hold of the Church upon the masses, while Erasmus and the Oxford scholars who worked with him, by their criticism of ecclesiastical abuses, had done much to undermine its influence with the intellectual classes. In England, as on the Continent, the worldliness of the Church prepared the way for the Reformation.

The actual separation from Rome arose out of Henry's matrimonial difficulties. He had married a Spanish princess, Catherine of Aragon, the aunt of the emperor Charles V and widow of Henry's older brother. The marriage required a dispensation¹ from the pope, because canon law forbade a man to wed his brother's widow. After living happily with Catherine for eighteen years, Henry suddenly announced his conviction that the union was sinful. This, of course, formed simply a pretext for the divorce which Henry desired. Of his children by Catherine only a daughter survived, but Henry wished to have a son succeed him on the throne. Moreover, he had grown tired of Catherine and had fallen in love with Anne Boleyn, a pretty maid-in-waiting at the court.

At first Henry tried to secure the pope's consent to the divorce. The pope did not like to set aside the dispensation granted by his predecessor, nor did he wish to offend the mighty emperor Charles V. Failing to get the papal sanction, Henry obtained his divorce from an English court presided over by Thomas Cranmer, archbishop of Canterbury. Anne Boleyn was then proclaimed queen, in defiance of the papal bull of excommunication.

Henry's next step was to procure from his subservient Parliament a series of laws which abolished the pope's authority in England. Of these, the most important was the Act of

Preparation
for the
English
Reformation

Henry and
Catherine
of Aragon

The
divorce,
1533 A.D.

¹ See page 453.

Supremacy. It declared the English king to be "the only supreme head on earth of the Church of England." At the same time a new treason act imposed the death penalty on anyone who called the king a "heretic, schismatic, tyrant, infidel, or usurper." The great majority of the English people seem to have accepted this new legislation without much objection; those who refused to do so perished on the scaffold. The most eminent victim was Sir Thomas More,¹ formerly Henry's Lord

**Act of
Supremacy,
1534 A.D.**



RUINS OF MELROSE ABBEY

The little town of Melrose in Scotland contains the ruins of a very beautiful monastery church built about the middle of the fifteenth century. The principal part of the present remains is the choir, with slender shafts, richly-carved capitals, and windows of exquisite stone-tracery. The beautiful sculptures throughout the church were defaced at the time of the Reformation. The heart of Robert Bruce is interred near the site of the high altar.

Chancellor and distinguished for eloquence and profound learning. His execution sent a thrill of horror through Christendom.

The suppression of the monasteries soon followed the separation from Rome. Henry declared to Parliament that they deserved to be abolished, because of the "slothful and ungodly lives" led by the inmates. In some instances this accusation may have been true, but the real reason for Henry's action was his desire to crush the monastic orders, which supported the pope, and to seize their

**The
monasteries
suppressed**

¹ See page 613.

extensive possessions. The beautiful monasteries were torn down and the lands attached to them were sold for the benefit of the crown or granted to Henry's favorites. The nobles who accepted this monastic wealth naturally became zealous advocates of Henry's anti-papal policy.

Though Henry VIII had broken with the Papacy, he remained Roman Catholic in doctrine to the day of his death. Under his successor, Edward VI, the Reformation made rapid progress in England. The young king's guardian allowed reformers from the Continent to come to England, and the doctrines of Luther, Zwingli, and Calvin were freely preached there. At this time all paintings, statuary, wood carvings, and stained glass were removed from church edifices. The use of tapers, incense, and holy water was also discontinued. In order that religious services might be conducted in the language of the people, Archbishop Cranmer and his co-workers prepared the *Book of Common Prayer*. It consisted of translations into noble English of various parts of the old Latin service books. With some changes, it is still used in the Church of England and the Protestant Episcopal Church of the United States.

Progress
of the
Reformation
under
Edward VI,
1547-1553
A.D.

The short reign of Mary Tudor, daughter of Catherine of Aragon, was marked by a temporary setback to the Protestant cause. The queen prevailed on Parliament to secure a reconciliation with Rome. She also married her Roman Catholic cousin, Philip of Spain, the son of Charles V. Mary now began a severe persecution of the Protestants. It gained for her the epithet of "Bloody," but it did not succeed in stamping out heresy. Many eminent reformers perished, among them Cranmer, the former archbishop. Mary died childless, after ruling about five years, and the crown passed to Anne Boleyn's daughter, Elizabeth. Under Elizabeth Anglicanism again replaced Roman Catholicism as the religion of England.

The Catholic
reaction *
under Mary
Tudor,
1553-1558
A.D.

234. The Protestant Sects

The Reformation was practically completed before the close of the sixteenth century. In 1500 A.D. the Roman Church **Extent of Protestantism** embraced all Europe west of Russia and the Balkan peninsula. By 1575 A.D. nearly half of its former subjects had renounced their allegiance. The



EXTENT OF THE REFORMATION, 1524-1572, A.D.

greater part of Germany and Switzerland and all of Denmark, Norway, Sweden, Holland, England, and Scotland became independent of the Papacy. The unity of western Christendom, which had been preserved throughout the Middle Ages, thus disappeared and has not since been revived.

The reformers agreed in substituting for the authority of popes and church councils the authority of the Bible. They went back fifteen hundred years to the time of the Apostles and tried to restore what they believed to be Apostolic Christianity. Hence they rejected such doctrines and practices as were supposed to have developed during the Middle Ages.

The Reformation also abolished the monastic system and priestly celibacy. The sharp distinction between clergy and laity disappeared; for priests married, lived among the people, and no longer formed a separate class. In general, Protestantism affirmed the ability of every man to find salvation without the aid of ecclesiastics. The Church was no longer the only "gate of heaven."

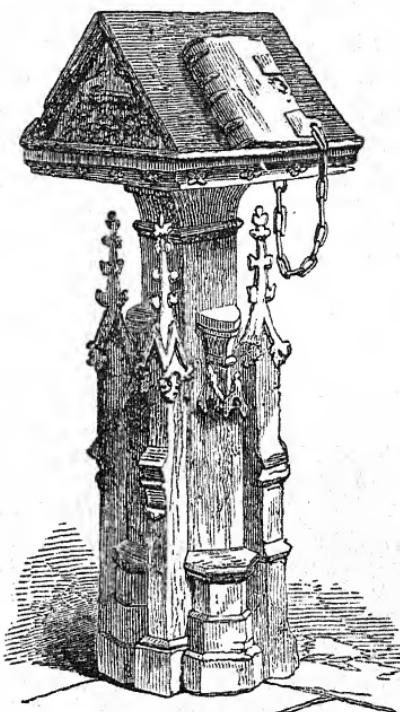
Common
features
of
Protestantism

But the Protestant idea of authority led inevitably to differences of opinion among the reformers.

Divisions
among
Protestants

There were various ways of interpreting that Bible to which they appealed as the rule of faith and conduct. Consequently, Protestantism split up into many sects or denominations, and these have gone on multiplying to the present day. Nearly all, however, are offshoots from the three main varieties of Protestantism which appeared in the sixteenth century.

Lutheranism and Anglicanism presented some features in common. Both were state churches, supported by the govern-



CHAINED BIBLE

In the Church of St. Crux, York

ment; both had a book of common prayer; and both recognized the sacraments of baptism, the eucharist, and confirmation. The Church of England also kept the sacrament of ordination. The Lutheran churches in Denmark, Norway, and Sweden, as well as the Church of England, likewise retained the episcopate.

Calvinism departed much more widely from Roman Catholicism. It did away with the episcopate and had only one order of clergy — the presbyters.¹ It provided for a very simple form of worship. In a Calvinistic church the service consisted of Bible reading, a sermon, extemporaneous prayers, and hymns sung by the congregation. The Calvinists kept only two sacraments, baptism and the eucharist. They regarded the first, however, as a simple undertaking to bring up the child in a Christian manner, and the second as merely a commemoration of the Last Supper.

The break with Rome did not introduce religious liberty into Europe. Nothing was further from the minds of Luther, Calvin, and other reformers than the toleration of beliefs unlike their own. The early Protestant sects punished dissenters as zealously as the Roman Church punished heretics. Lutherans burned the followers of Zwingli in Germany, Calvin put Servetus to death, and the English government, in the time of Henry VIII and Elizabeth, executed many Roman Catholics. Complete freedom of conscience and the right of private judgment in religion have been secured in most European countries only within the last hundred years.

The Reformation, however, did deepen the moral life of European peoples. The faithful Protestant or Roman Catholic vied with his neighbor in trying to show that his particular belief made for better living than any other. The sixteenth and seventeenth centuries, in consequence, were more earnest and serious, if also more bigoted, than the centuries of the Renaissance.

¹ Churches governed by assemblies of presbyters were called Presbyterian; those which allowed each congregation to rule itself were called Congregational.

235. The Catholic Counter Reformation

The rapid spread of Protestantism soon brought about a Catholic Counter Reformation in those parts of Europe which remained faithful to Rome. The popes now turned from the cultivation of Renaissance art and literature to the defense of their threatened faith: They made needed changes in the papal court and appointed to ecclesiastical offices men distinguished for virtue and learning. This reform of the Papacy dates from the time of Paul III, who became pope in 1534 A.D. He opened the college of cardinals to Roman Catholic reformers, even offering a seat in it to Erasmus. Still more important was his support of the famous Society of Jesus, which had been established in the year of his accession to the papal throne.

The founder of the new society was a Spanish nobleman, Ignatius Loyola. He had seen a good deal of service in the wars of Charles V against the French. While

St. Ignatius
Loyola,
1491-1556
A.D.

in a hospital recovering from a wound Loyola read devotional books, and these produced a profound change within him. He now decided to abandon the career of arms and to become, instead, the knight of Christ. So Loyola donned a beggar's robe, practiced all the kinds of asceticism which his books described, and went on a pilgrimage to Jerusalem. The turning-point of his career came with his visit to Paris to study theology. Here Loyola met the six devout and talented men who became the first members of his society. They intended to work as missionaries among the Moslems, but, when this plan fell through, they visited Rome and



ST. IGNATIUS LOYOLA

placed their energy and enthusiasm at the disposal of the pope.

Loyola's military training deeply affected the character of the new order. The Jesuits, as their Protestant opponents styled them, were to be an army of spiritual soldiers, living under the strictest obedience to their head, or general. Like soldiers, again, they were to remain in the world, and there fight manfully for the Church and against heretics. The society grew rapidly; before Loyola's death it included over a thousand members; and in the seventeenth century it became the most influential of all the religious orders.¹ The activity of the Jesuits as preachers, confessors, teachers, and missionaries did much to roll back the rising tide of Protestantism in Europe.

The Jesuits gave special attention to education, for they realized the importance of winning over the young people to the Church. Their schools were so good that even Protestant children often attended them. The popularity of Jesuit teachers arose partly from the fact that they always tried to lead, not drive their pupils. Light punishments, short lessons, many holidays, and a liberal use of prizes and other distinctions formed some of the attractive features of their system of training. It is not surprising that the Jesuits became the instructors of the Roman Catholic world. They called their colleges the "fortresses of the faith."

The missions of the Jesuits were not less important than their schools. The Jesuits worked in Poland, Hungary, Bohemia, and other countries where Protestantism threatened to become dominant. Then they invaded all the lands which the great maritime discoveries of the preceding age had laid open to European enterprise. In India, China, the East Indies, Japan, the Philippines, Africa, and the two Americas their converts from heathenism were numbered by hundreds of thousands.

¹ In 1773 A.D. the pope suppressed the society, on the ground that it had outgrown its usefulness. It was revived in many European countries during the nineteenth century.

The most eminent of all Jesuit missionaries, St. Francis Xavier, had belonged to Loyola's original band. He was a little, blue-eyed man, an engaging preacher, an excellent organizer, and possessed of so attractive a personality that even the ruffians and pirates with whom he had to associate on his voyages became his friends. Xavier labored with such devotion and success in the Portuguese colonies of the Far East as to gain the title of "Apostle to the Indies." He also introduced Christianity in Japan, where it flourished until a persecuting emperor extinguished it with fire and sword.

St. Francis Xavier,
1506-1552
A.D.

Another agency in the Counter Reformation was the great Church Council summoned by Pope Paul III. The council met at Trent, on the borders of Germany and Italy. It continued, with intermissions, for nearly twenty years. The Protestants, though invited to participate, did not attend, and hence nothing could be done to bring them back within the Roman Catholic fold. This was the last general council of the Church for over three hundred years.¹

Council of Trent, 1545-1563 A.D.

The Council of Trent made no essential changes in the Roman Catholic doctrines, which remained as St. Thomas Aquinas² and other theologians had set them forth in the Middle Ages. In opposition to the Protestant view, it declared that the tradition of the Church possessed equal authority with the Bible. It reaffirmed the supremacy of the pope over Christendom. The council also passed important decrees forbidding the sale of ecclesiastical offices and requiring bishops and other prelates to attend strictly to their duties. Since the Council of Trent the Roman Church has been distinctly a religious organization, instead of both a secular and religious body, as was the Church in the Middle Ages.³

The council, before adjourning, authorized the pope to draw up a list, or Index, of works which Roman Catholics might not

¹ Until the Vatican Council, held at Rome in 1869-1870 A.D.

² See page 572.

³ See page 440.

read. This action did not form an innovation. The Church from an early day had condemned and destroyed **The Index** heretical writings. However, the invention of printing, by giving greater currency to new and dangerous ideas, increased the necessity for the regulation of thought. The "Index of Prohibited Books" still exists, and additions to the list are made from time to time. It was matched by the strict censorship of printing long maintained in Protestant countries.

Still another agency of the Counter Reformation consisted of the Inquisition. This was a system of church courts for the **The Inquisition** discovery and punishment of heretics. Such courts had been set up in the Middle Ages, for instance, to suppress the Albigensian heresy. After the Council of Trent they redoubled their activity, especially in Italy, the Netherlands, and Spain.

The Inquisition probably contributed to the disappearance of Protestantism in Italy. In the Netherlands, where it worked **Influence of the Inquisition** with great severity, it only aroused exasperation and hatred and helped to provoke a successful revolt of the Dutch people. The Spaniards, on the other hand, approved of the methods of the Inquisition and welcomed its extermination of Moors and Jews, as well as Protestant heretics. The Spanish Inquisition was not abolished till the nineteenth century.

236. Spain under Philip II, 1556–1598 A.D.

In 1555 A.D., the year of the Peace of Augsburg,¹ Charles V determined to abdicate his many crowns and seek the repose of **Abdication of Charles V, 1555–1556 A.D.** a monastery. The plan was duly carried into effect. His brother Ferdinand I succeeded to the title of Holy Roman Emperor and the Austrian territories, while his son, Philip II,² received the Spanish possessions in Italy, the Netherlands, and America. There were now two branches of the Hapsburg family — one in Austria and one in Spain.

¹ See page 656.

² See page 677.

The new king of Spain was a man of unflagging energy, strong will, and deep attachment to the Roman Church. As a ruler he had two great ideals: to make Spain ^{Philip II} the foremost state in the world and to secure the triumph of the Roman Catholic faith over Protestantism. His efforts to realize these ideals largely determined European history during the second half of the sixteenth century.

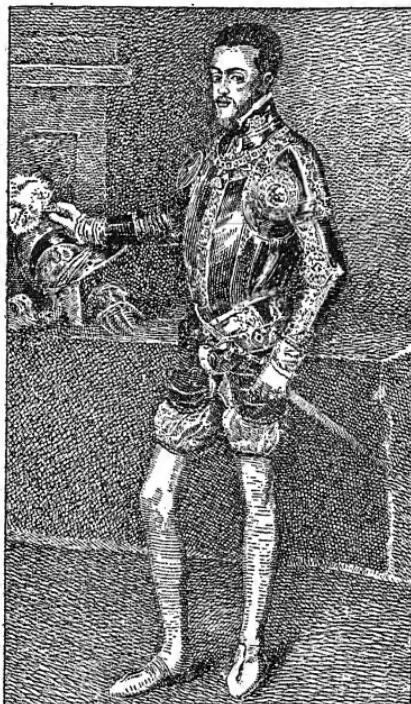
The Spanish monarch won renown by becoming the champion of Christendom against

Battle of
Lepanto,
1571 A.D.

the Ottoman Turks. At this time the Turks had a strong navy, by means of which they captured Cyprus from the Venetians and ravaged Sicily and southern Italy. Grave danger existed that they would soon control all the Mediterranean. To stay their further progress one of the popes preached what was really the last crusade.

The fleets of Genoa and Venice united with those of Spain and under Don John of Austria, Philip's half-brother, totally defeated the Turkish squadron in the gulf of Lepanto, off the western coast of Greece. The battle gave a blow to the sea-power of the Turks from which they never recovered and ended their aggressive warfare in the Mediterranean. Lepanto is one of the proud names in the history of Spain.

Philip had inherited an extensive realm. He further widened it by the annexation of Portugal, thus completing the unification



PHILIP II

After the portrait by Titian

Annexation of Portugal, 1581 A.D. of the Spanish peninsula. The Portuguese colonies in Africa, Asia, and America also passed into Spanish hands. The union of Spain and Portugal under one crown never commanded any affection among the Portuguese, who were proud of their nationality and of their



THE ESCORIAL

This remarkable edifice, at once a convent, a church, a palace, and a royal mausoleum, is situated in a sterile and gloomy wilderness about twenty-seven miles from Madrid. It was begun by Philip II in 1563 A.D. and was completed twenty-one years later. The Escorial is dedicated to St. Lawrence, that saint's day (August 10, 1557) being the day when the Spanish king won a great victory over the French at the battle of St. Quentin. The huge dimensions of the Escorial may be inferred from the fact that it includes eighty-six staircases, eighty-nine fountains, fifteen cloisters, 1,200 doors, 2,600 windows, and miles of corridors. The building material is a granite-like stone obtained in the neighborhood. The Escorial contains a library of rare books and manuscripts and a collection of valuable paintings. In the royal mausoleum under the altar of the church lie the remains of Charles V, Philip II, and many of their successors.

achievements as explorers and empire-builders. Portugal separated from Spain in 1640 A.D. and has since remained an independent state.

But the successes of Philip were more than offset by his failures. Though he had vast possessions, enormous revenues, mighty fleets, and armies reputed the best of the age, he could not dominate western Europe. His attempt to conquer England, a stronghold of Protestantism under Elizabeth, resulted in disaster. Not less disastrous was his life-long struggle with the Netherlands.

237. Revolt of the Netherlands

The seventeen provinces of the Netherlands occupied the flat, low country along the North Sea — the Holland, Belgium, and northern France of the present day. During ^{The} ^{Netherlands} fifteenth century they became Hapsburg possessions and thus belonged to the Holy Roman Empire. As we have learned, Charles V received them as a part of his inheritance, and he, in turn, transmitted them to Philip II.

The inhabitants of the Netherlands were not racially united. In the southernmost provinces Celtic blood and Romance speech prevailed, while farther north dwelt peoples ^{Condition} ^{of the} ^{Netherlands} of Teutonic extraction, who spoke Flemish and Dutch. Each province likewise kept its own government and customs. The prosperity which had marked the Flemish cities during the Middle Ages¹ extended in the sixteenth century to the Dutch cities also. Rotterdam, Leyden, Utrecht, and Amsterdam profited by the geographical discoveries and became centers of extensive commerce with Asia and America. The rise of the Dutch power, in a country so exposed to destructive inundations of both sea and rivers, is a striking instance of what can be accomplished by a frugal, industrious population.

The Netherlands were too near Germany not to be affected by the Reformation. Lutheranism soon appeared there, only to encounter the hostility of Charles V, who introduced the terrors of the Inquisition. Many heretics ^{Protestantism} ^{in the} ^{Netherlands} were burned at the stake, or beheaded, or buried alive. But there is no seed like martyr's blood. The number of Protestants swelled, rather than lessened, especially after Calvinism entered the Netherlands. As a Jesuit historian remarked, "Nor did the Rhine from Germany or the Meuse from France send more water into the Low Countries than by the one the contagion of Luther, and by the other that of Calvin, were imported into these provinces."

In spite of the cruel treatment of heretics by Charles V,

¹ See pages 550-552.

both Flemish and Dutch remained loyal to the emperor, because he had been born and reared among them and always considered their country as his own. But Philip II, a Spaniard by birth and sympathies, seemed to them only a foreign master. The new ruler did nothing to conciliate the people. He never visited the Netherlands after 1559 A.D., but governed them despotically through Spanish officials supported by Spanish garrisons. Arbitrary taxes were levied, cities and nobles were deprived of their cherished privileges, and the activity of the Inquisition was redoubled. Philip intended to exercise in the Netherlands the same absolute power which he enjoyed in Spain.

The religious persecution which by Philip's orders raged through the Netherlands everywhere aroused intense indignation. The result was rioting by

Alva sent
to the
Netherlands,
1567 A.D.

mobs of Protestants, who wrecked churches and monasteries and carried off the treasure they found in them. Philip replied to these acts by sending his best army, under the duke of Alva, his best general, to reduce the turbulent provinces into submission.

Alva carried out with thoroughness the policy of his royal master. A tribunal, popularly

known as the "Council of Blood," was set up for the punishment of treason and heresy. Hundreds, and probably thousands, perished; tens of thousands fled to Germany and England. Alva, as governor-general, also raised enormous taxes, which threatened to destroy the trade and manufactures of the Netherlands. Under these circumstances Roman Catholics and Protestants, nobles and townsfolk, united against their Spanish oppressors. A revolt began which Spain could never quell.



WILLIAM THE SILENT

The Netherlands found a leader in William, Prince of Orange, later known as William the Silent, because of his customary discreetness. He was of German birth, a convert to Protestantism, and the owner of large estates in the Netherlands. William had fair ability as a general, a statesmanlike grasp of the situation, and above all a stout, courageous heart which never wavered in moments of danger and defeat. To rescue the Netherlands from Spain he sacrificed his high position, his wealth, and eventually his life.

The ten southern provinces of the Netherlands, mainly Roman Catholic in popu- Separation lation, of the Netherlands soon

effected a reconciliation with Philip and returned to their allegiance. They remained in Hapsburg hands for over two centuries. Modern Belgium has grown out of them. The seven northern provinces, where Dutch was the language and Protestantism the religion, formed in 1579 A.D. the Union of Utrecht. Two years later they declared their independence of Spain. Thus the republic of the United Netherlands, often known as Holland, the most important of the seven provinces, came into being.

The struggle of the Dutch for freedom forms one of the

William the
Silent, 1533-
1584 A.D.



THE NETHERLANDS IN THE SIXTEENTH CENTURY

most notable episodes in history. At first they were no match for the disciplined Spanish soldiery, but they fought bravely behind the walls of their cities and on more than one occasion repelled the enemy by cutting the dikes and letting in the sea. Though William the Silent perished in a dark hour by an assassin's bullet, the contest continued. England now came to the aid of the hard-pressed republic with money and a small army. Philip turned upon his new antagonist and sent against England the great fleet called the "Invincible Armada." Its destruction interfered with further attempts to subjugate the Dutch, but the Spanish monarch, stubborn to the last, refused to acknowledge their independence. His successor, in 1609 A.D., consented to a twelve years' truce with the revolted provinces. Their freedom was recognized officially by Spain at the close of the Thirty Years' War in 1648 A.D.

The long struggle bound the Dutch together and made them one nation. During the seventeenth century they took a prominent part in European affairs. The republic which they founded ought to be of special interest to Americans, for many features of our national government are Dutch in origin. To Holland we owe the idea of a declaration of independence, of a written constitution, of religious toleration, and of a comprehensive school system supported by taxation. In these and other matters the Dutch were pioneers of modern democracy.

238. England under Elizabeth, 1558-1603 A.D.

Queen Elizabeth, who reigned over England during the period of the Dutch revolt, came to the throne when about twenty-five years old. She was tall and commanding in presence and endowed with great physical vigor and endurance. After hunting all day or dancing all night she could still attend unremittingly to public business. Elizabeth had received an excellent education; she spoke Latin and several modern languages; knew a little Greek; and displayed some skill in music. To her father, Henry VIII, she doubtless owed her tactfulness and charm of

manner, as well as her imperious will; she resembled her mother, Anne Boleyn, in her vanity and love of display. As a ruler Elizabeth was shrewd, far-sighted, a good judge of character, and willing to be guided by the able counselors who surrounded her. Above all, Elizabeth was an ardent patriot. She understood and loved her people, and they, in turn, felt a chivalrous devotion to the "Virgin Queen," to "Good Queen Bess."

The daughter of Anne Boleyn had been born under the ban of the pope, so that opposition to Rome was the natural course Protestantism for her to pursue. Two acts of Parliament now separated England once more from the Papacy and gave the English Church practically the form and doctrines which it retains to-day. The church was intended to include everyone in England, and hence all persons were required to attend religious exercises on Sundays and holy days. Refusal to do so exposed the offender to a fine.

The great body of the people soon conformed to the state church, but Roman Catholics could not conscientiously attend its services. The laws against them do not seem to have been strictly enforced at first, but in the later years of Elizabeth's reign real or suspected plots by Roman Catholics against her throne led to a policy of repression. Those who said or heard mass were heavily fined and imprisoned; those who brought papal bulls into England or converted Protestants to Roman Catholicism were

Treatment
of Roman
Catholics



ELIZABETH

executed as traitors. Several hundred priests, mostly Jesuits, suffered death, and many more languished in jail. This persecution, however necessary it may have seemed to Elizabeth and her advisers, is a blot on her reign.

The Reformation made little progress in Ireland. Henry VIII, who had extended English sway over most of the island, **Protestantism** suppressed the monasteries, demolished shrines, **in Ireland** relics, and images, and placed English-speaking priests in charge of the churches. The Irish people, who remained loyal to Rome, regarded these measures as the tyr-

nical acts of a foreign government. During Elizabeth's reign there were several dangerous revolts, which her generals suppressed with great cruelty. The result



SILVER CROWN OF ELIZABETH'S REIGN

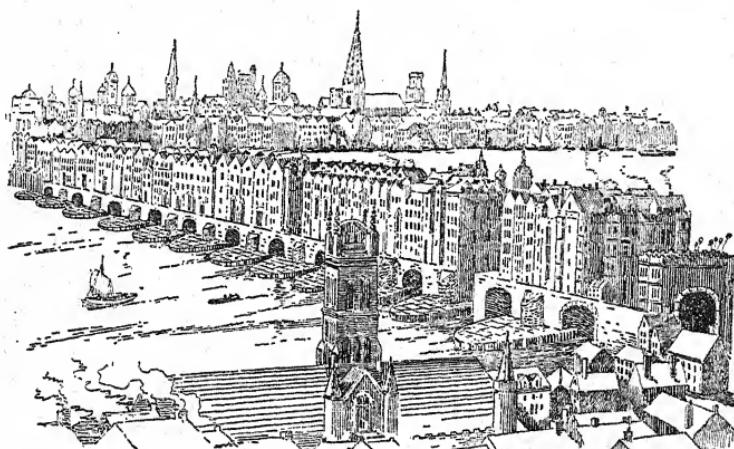
was to widen the breach between England and Ireland. Henceforth to most Irishmen patriotism became identified with Roman Catholicism.

Many of the plots against Elizabeth centered about Mary Stuart, the ill-starred Queen of Scots. She was a grand-daughter of Henry VII, and extreme Roman Catholics claimed that she had a better right to the English throne than Elizabeth, because the pope had declared the marriage of Henry VIII and Anne Boleyn null and void. Mary, a fervent Roman Catholic, did not please her Scotch subjects, who had adopted Calvinistic doctrines. She also discredited herself by marrying the man who had murdered her former husband. An uprising of the Scottish nobles compelled Mary to abdicate the throne in favor of her infant son¹ and to take refuge in England. Elizabeth

¹ James VI of Scotland. On Elizabeth's death he became king of England as James I. See page 511, note 1.

kept her rival in captivity for nearly twenty years. In 1586 A.D., the former queen was found guilty of conspiring against Elizabeth's life and was beheaded.

Philip II, the king of Spain, also threatened Elizabeth's security. At the outset of her reign Philip had made her an offer of marriage, but she refused to give herself, *Elizabeth or England*, a Spanish master. As time went on, *and Philip II* Philip turned into an open enemy of the Protestant queen and



LONDON BRIDGE IN THE TIME OF ELIZABETH

The old structure was completed early in the thirteenth century. It measured 924 feet in length and had 20 narrow arches. Note the rows of houses and shops on the bridge, the chapel in the center, and the gate above which the heads of traitors were exhibited on pikes. The present London Bridge was completed in 1831 A.D.

did his best to stir up sedition among her Roman Catholic subjects. It must be admitted that Philip could plead strong justification for his attitude. Elizabeth allowed the English "sea dogs"¹ to plunder Spanish colonies and seize Spanish vessels laden with the treasure of the New World. Moreover, she aided the rebellious Dutch, at first secretly and at length openly, in their struggle against Spain. Philip put up with these aggressions for many years, but finally came to the conclusion that he could never subdue the Netherlands or

¹ See page 639.

end the piracy and smuggling in Spanish America without first conquering England. The execution of Mary Stuart removed his last doubts, for Mary had left him her claims to the English throne. He at once made ready to invade England. Philip seems to have believed that as soon as a Spanish army landed in the island, the Roman Catholics would rally to his cause. But the Spanish king never had a chance to verify his belief; the decisive battle took place on the sea.



THE SPANISH ARMADA IN THE ENGLISH CHANNEL

After an engraving by the Society of Antiquarians following a tapestry in the House of Lords.

Philip had not completed his preparations before Sir Francis Drake sailed into Cadiz harbor and destroyed a vast amount of naval stores and shipping. This exploit, which Drake called "singeing the king of Spain's beard," delayed the expedition for a year. The "Invincible Armada"¹ set out at last in 1588 A.D. The Spanish vessels, though somewhat larger than those of the English, were inferior in number, speed, and gunnery to their adversaries, while the Spanish officers, mostly unused to the sea, were no

¹ Armada was a Spanish name for any armed fleet.

match for men like Drake, Frobisher, and Raleigh, the best mariners of the age. The Armada suffered severely in a nine-days' fight in the Channel, and many vessels which escaped the English guns met shipwreck off the Scotch and Irish coasts. Less than half of the Armada returned in safety to Spain.

England in the later Middle Ages had been an important naval power, as her ability to carry on the Hundred Years' War in France amply proved. But in the sixteenth century she was greatly over-matched by Spain, especially after the annexation of Portugal added the naval forces of that country to the Spanish fleets. The defeat of the Armada not only did great harm to the navy and commerce of Spain; it also showed that a new people had arisen to claim the supremacy of the ocean. Henceforth the English began to build up what was to be a sea-power greater than any other known to history.

239. The Huguenot Wars in France

By 1500 A.D. France had become a centralized state under a strong monarchy.¹ Francis I, who reigned in the first half of the sixteenth century, still further exalted the royal power. He had many wars with Charles V, whose extensive dominions nearly surrounded the French kingdom. These wars prevented the emperor from making France a mere dependency of Spain. As we have learned,² they also interfered with the efforts of Charles V to crush the Protestants in Germany.

Protestantism in France dates from the time of Francis I. The Huguenots,³ as the French Protestants were called, naturally accepted the doctrines of Calvin, who was himself a Frenchman and whose books were written in the French language. Though bitterly persecuted by Francis I and by his son Henry II (1547-1559 A.D.), the Huguenots

¹ See page 519.

² See page 654.

³ The origin of the name is not known with certainty.

gained a large following, especially among the prosperous middle class of the towns — the *bourgeoisie*. Many nobles also became Huguenots, sometimes because of religious conviction, but often because the new movement offered them an opportunity to recover their feudal independence and to plunder the estates of the Church. In France, as well as in Germany, the Reformation had its worldly side.

During most of the second half of the sixteenth century fierce conflicts raged in France between the Roman Catholics and the Huguenots. Philip II aided the former in France and Queen Elizabeth gave some assistance to the latter. France suffered terribly in the struggle, not only from the constant fighting, which cost the lives, it is said, of more than a million people, but also from the pillage, burnings, and other barbarities in which both sides indulged. The wealth and prosperity of the country visibly declined, and all patriotic feeling disappeared in the hatreds engendered by a civil war.

The episode known as the massacre of St. Bartholomew's Day illustrates the extremes to which political ambition and religious bigotry could lead. The massacre was of St. Bartholomew's Day, 1572 A.D. an attempt to extirpate the Huguenots, root and branch, at a time when peace prevailed between them and their opponents. The person primarily responsible for it was Catherine de' Medici, mother of Charles IX (1560-1574 A.D.), the youthful king of France. Charles had begun to cast off the sway of his mother and to come under the influence of Admiral de Coligny, the most eminent of the Huguenots. To regain her power Catherine first tried to have Coligny murdered. When the plot failed, she invented the story of a great Huguenot uprising and induced her weak-minded son to authorize a wholesale butchery of Huguenots. It began in Paris in the early morning of August 24, 1572 A.D.,¹ and extended to the provinces, where it continued for several weeks. Probably ten thousand Huguenots were slain, including Coligny himself. But the deed was a blunder as

¹ St. Bartholomew's Day.

well as a crime. The Huguenots took up arms to defend themselves, and France again experienced all the horrors of internece strife.

The death of Coligny transferred the leadership of the Huguenots to Henry Bourbon, king of Navarre.¹ Seventeen years after the massacre of St. Bartholomew's Day, he inherited the French crown as Henry IV. The Roman Catholics would not accept a Protestant ruler and continued the conflict. Henry soon realized that only his conversion to the faith of the majority of his subjects would bring a lasting peace. Religious opinions had always sat lightly upon him, and he found no great difficulty in becoming a Roman Catholic. "Paris," said Henry, "was well worth a mass." Opposition to the king soon collapsed, and the Huguenot wars came to an end.

Though now a Roman Catholic, Henry did not break with the Huguenots. In 1598 A.D. he issued in their interest the celebrated Edict of Nantes. By its terms the Huguenots were to enjoy freedom of private worship everywhere in France, and freedom to worship publicly in a large number of villages and towns. Only Roman Catholic services, however, might be held in Paris and at the royal court. Though the edict did not grant complete religious liberty, it marked an important step in that direction. A great European state now for the first time recognized the principle that two rival faiths might exist side by side within its borders. The edict was thus the most important act of toleration since the age of Constantine.²

Having settled the religious difficulties, Henry could take up the work of restoring prosperity to distracted France. His interest in the welfare of his subjects gained for him the name of "Good King Henry." With the help of Sully, his chief minister, the king reformed

¹ Navarre originally formed a small kingdom on both sides of the Pyrenees. The part south of these mountains was acquired by Spain in 1513 A.D. See the map on page 521.

² See page 235.

the finances and extinguished the public debt. He opened roads, built bridges, and dug canals, thus aiding the restoration



of agriculture. He also encouraged commerce by means of royal bounties for shipbuilding. The French at this time began to have a navy and to compete with the Dutch and English for trade on the high seas. Henry's work of renovation was cut short in 1610 A.D. by an assassin's dagger. Under his son Louis XIII (1610-1643 A.D.), a long period of disorder followed, until an able minister, Cardinal Richelieu, assumed the guidance of public affairs. Richelieu for many years was the real ruler of France. His foreign policy led to the intervention of that country in the

international conflict known as the Thirty Years' War.

240. The Thirty Years' War, 1618-1648 A.D.

The Peace of Augsburg¹ gave repose to Germany for more than sixty years, but it did not form a complete settlement of the religious question in that country. There was still room for bitter disputes, especially over the ownership of Church property which had been secularized in the course of the Reformation. Furthermore, the peace recognized only Roman Catholics and Lutherans and gave no rights whatever to the large body of Calvinists. The failure of Lutherans and Calvinists to coöperate weakened German Protestantism just at the period when the Counter Reformation inspired Roman Catholicism with fresh energy and enthusiasm.

Politics, as well as religion, also helped to bring about the

¹ See page 656.

CARDINAL RICHELIEU

National Gallery, London

After the portrait by the Belgian artist,
Philippe de Champaigne.

great conflagration. The Roman Catholic party relied for support on the Hapsburg emperors, who wished to unite the German states under their control, thus restoring the Holy Roman Empire to its former proud position in the affairs of Europe. The Protestant princes, on the other hand, wanted to become independent sovereigns. Hence they resented all efforts to extend the imperial authority over them.

The Thirty Years' War was not so much a single conflict as a series of conflicts, which ultimately involved nearly all western Europe. It began in Bohemia, where Protestantism had not been extinguished by the Hussite wars.¹ The Bohemian nobles, many of whom were Calvinists, revolted against Hapsburg rule and proclaimed the independence of Bohemia. The German Lutherans gave them no aid, however, and the emperor, Ferdinand II, easily put down the insurrection. Many thousands of Protestants were now driven into exile. Those who remained in Bohemia were obliged to accept Roman Catholicism. Thus one more country was lost to Protestantism.

The failure of the Bohemian revolt aroused the greatest alarm in Germany. Ferdinand threatened to follow in the footsteps of Charles V and to crush Protestantism in the land of its birth. When, therefore, the king of Denmark, who as duke of Holstein had great interest in German affairs, decided to intervene, both Lutherans and Calvinists supported him. But Wallenstein, the emperor's able general, proved more than a match for the Danish king, who at length withdrew from the contest.

So far the Roman Catholic and imperial party had triumphed. Ferdinand's success led him to issue the Edict of Restitution, which compelled the Protestants to restore all the Church property which they had taken since the Peace of Augsburg. The enforcement of the edict brought about renewed resistance on the part of the Protestants.

¹ See page 650.

There now appeared the single heroic figure on the stage of the Thirty Years' War. This was Gustavus Adolphus, king of Sweden, and a man of military genius. He had the deepest sympathy for his fellow-Protestants in Germany and regarded himself as their divinely appointed deliverer. By taking part in the war Gustavus also hoped to conquer the coast of northern Germany.



GUSTAVUS ADOLPHUS

After the portrait by the Flemish artist, Sir Anthony Van Dyck.

The Baltic would then become a Swedish lake, for Sweden already possessed Finland and what are now the Russian provinces on the Baltic.

Gustavus entered Germany with a strong force of disciplined soldiers and tried to form alliances with the Protestant princes. They received him coolly at first, for the Swedish king seemed to them only a foreign invader. Just at this time the imperialists captured Magdeburg, the largest and most prosperous city in northern Germany.

Gustavus Adolphus in Germany, 1630-1632 A.D. At least twenty thousand of the inhabitants perished miserably amid the smoking ruins of their homes. This massacre turned Protestant sentiment toward Gustavus as the "Lion of the North" who had come to preserve Germany from destruction. With the help of his allies Gustavus reconquered most of Germany for the Protestants, but he fell at the battle of Lützen in the moment of victory. His work, however, was done. The Swedish king had saved the cause of Protestantism in Germany.

After the death of Gustavus the war assumed more and more a political character. The German Protestants found an ally, strangely enough, in Cardinal Richelieu, the all-powerful minister of the French king. Richelieu entered the struggle in order to humble the

EUROPE

at the End of the Thirty Years' War, 1648 A.D.

Spanish Dominions

Austrian Dominions

Brandenburg

Prussia

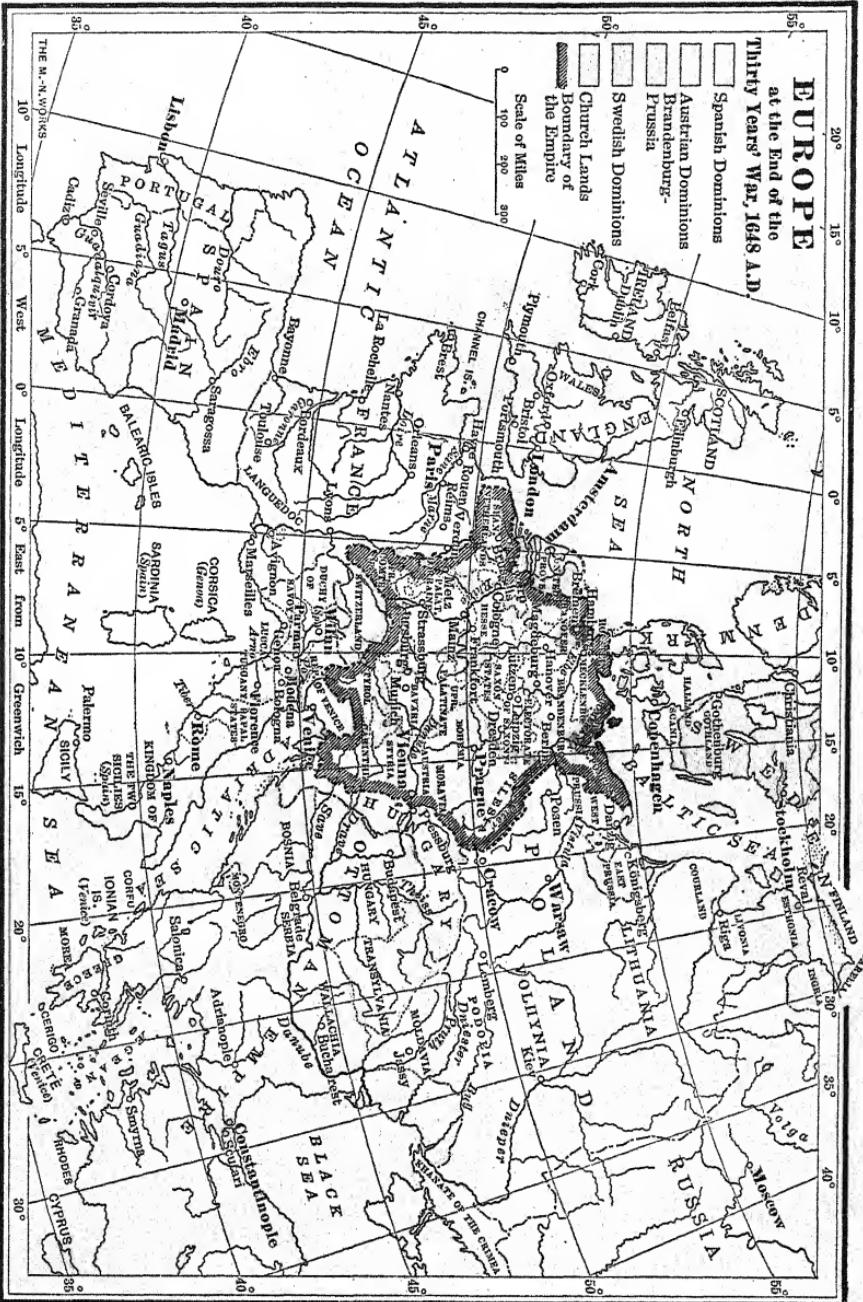
Swedish Dominions

Church Lands

Boundary of the Empire

Scale of Miles

100 200 300





Austrian Hapsburgs and extend the boundaries of France toward the Rhine, at the expense of the Holy Roman Empire. Since the Spanish Hapsburgs were aiding their Austrian kinsmen, Richelieu naturally fought against Spain also. The war thus became a great international conflict in which religion played only a minor part. The Holy Roman Emperor had to yield at last and consented to the treaties of peace signed at two cities in the province of Westphalia.

The Peace of Westphalia ended the long series of wars which followed the Reformation. It practically settled the religious question, for it allowed Calvinists in Germany to enjoy the same privileges as Lutherans and also withdrew the Edict of Restitution. Nothing was said in the treaties about liberty of conscience, but from this time the idea that religious differences should be settled by force gradually passed away from the minds of men.

The political clauses of the peace were numerous. France received nearly all of Alsace along the Rhine. Sweden gained possessions in North Germany. Brandenburg — the future kingdom of Prussia — secured additional territory on the Baltic Sea. The independence of Switzerland¹ and of the United Netherlands² was also recognized.

The Peace of Westphalia left Germany more divided than ever. Each one of the larger states was free to coin money, raise armies, make war, and negotiate treaties without consulting the emperor. In fact, the Holy Roman Empire had become a mere phantom. The Hapsburgs from now on devoted themselves to their Austrian dominions, which included more Magyars and Slavs than Germans. The failure of the Hapsburgs in the Thirty Years' War long postponed the unification of Germany.

During the Thirty Years' War Germany had seen most of the fighting. She suffered from it to the point of exhaustion. The population dwindled from about sixteen million to one-half, or, as some believe, to one-third that number. The loss of life was partly due to the

¹ See page 524, note 1.

² See page 674.

fearful epidemics, such as typhus fever and the bubonic plague, which spread over the land in the wake of the invading armies. Hundreds of villages were destroyed or were abandoned by their inhabitants. Much of the soil went out of cultivation, while trade and manufacturing nearly disappeared. Added to all this was the decline of education, literature, and art, and the brutalizing of the people in mind and morals. It took Germany at least one hundred years to recover from the injury inflicted by the Thirty Years' War; complete recovery, indeed, came only in the nineteenth century.

The savagery displayed by all participants in the Thirty Years' War could not but impress thinking men with the *Rise of international law* necessity of formulating rules to protect non-combatants, to care for prisoners, and to do away with pillage and massacre. The worst horrors of the war had not taken place, before a Dutch jurist, named Hugo Grotius, published at Paris in 1625 A.D. a work *On the Laws of War and Peace*. It may be said to have founded international law. The success of the book was remarkable. Gustavus Adolphus carried a copy about with him during his campaigns, and its leading doctrines were recognized and acted upon in the Peace of Westphalia.

The great principle on which Grotius based his recommendations was the independence of sovereign states. He gave up *The European state system* the medieval conception of a temporal and spiritual head of Christendom. The nations now recognized no common superior, whether emperor or pope, but all were equal in the sight of international law. The book of Grotius thus marked the profound change which had come over Europe since the Middle Ages.

Studies

1. On an outline map indicate the European countries ruled by Charles V.
2. On an outline map indicate the principal territorial changes made by the Peace of Westphalia.
3. Identify the following dates: 1648 A.D.; 1519 A.D.; 1517 A.D.; 1588 A.D.; 1598 A.D.; and 1555 A.D.
4. Locate the following places: Avignon; Constance; Augsburg; Zürich; Worms; Magdeburg; and Utrecht.
5. For what were the following persons noted: Cardinal Wolsey; Admiral de Coligny; Duke of Alva; Richelieu; St. Ignatius Loyola; Boniface VIII; Frederick the Wise; Gustavus

Adolphus; and Mary Queen of Scots? 6. Compare the scene at Anagni with the scene at Canossa. 7. On the map, page 646, trace the geographical extent of the "Great Schism." 8. Name three important reasons for the lessened influence of the Roman Church at the opening of the sixteenth century. 9. Explain the difference between heresy and schism. 10. Why has Wycliffe been called the "morning star of the Reformation"? 11. Compare Luther's work in fixing the form of the German language with Dante's service to Italian through the *Divine Comedy*. 12. What is the origin of the name "Protestant"? 13. Why was Mary naturally a Catholic and Elizabeth naturally a Protestant? 14. On the map, page 662, trace the geographical extent of the Reformation in the sixteenth century. 15. Why did the reformers in each country take special pains to translate the Bible into the vernacular? 16. What is the chief difference in mode of government between Presbyterian and Congregational churches? 17. "The heroes of the Reformation, judged by modern standards, were reactionaries." What does this statement mean? 18. Why is the Council of Trent generally considered the most important church council since that of Nicaea? 19. Mention some differences between the Society of Jesus and earlier monastic orders. 20. Compare the Edict of Nantes with the Peace of Augsburg. 21. Show how political, as well as religious, motives affected the revolt of the Netherlands, the Huguenot wars, and the Thirty Years' War. 22. Compare the effects of the Thirty Years' War on Germany with the effects of the Hundred Years' War on France. 23. What would you say of Holbein's success as a portrait painter (illustrations, pages 651, 658)?

CHAPTER XXVIII

ABSOLUTISM IN FRANCE AND ENGLAND 1603-1715 A.D.

241. The Divine Right of Kings

MOST European nations in the seventeenth and eighteenth centuries accepted the principle of absolutism in government.

Absolutism Absolutism was as popular then as democracy is to-day. The rulers of France, Spain, Portugal, Austria, Scandinavia, and other countries, having triumphed over the feudal nobles, proceeded to revive the autocratic traditions of imperial Rome. Like Diocletian, Constantine, and later emperors, they posed as absolute sovereigns, who held their power, not from the choice or consent of their subjects, but from God.

Royal absolutism formed a natural development of the old belief in the divinity of kings. Many primitive peoples regard Divinity of their headmen and chiefs as holy and give to them kings the control of peace and war, of life and death. Oriental rulers in antiquity bore a sacred character. Even in the lifetime of an Egyptian Pharaoh temples were erected to him and offerings were made to his sacred majesty. The Hebrew monarch was the Lord's anointed, and his person was holy. The Hellenistic kings of the East and the Roman emperors received divine honors from their adoring subjects. An element of sanctity also attached to medieval sovereigns, who, at their coronation, were anointed with a magic oil, girt with a sacred sword, and given a supernatural banner. Even

¹ Webster, *Readings in Medieval and Modern History*, chapter xxv, "Characters and Episodes of the Great Rebellion"; chapter xxvi, "Oliver Cromwell"; chapter xxvii, "English Life and Manners under the Restoration"; chapter xxviii, "Louis XIV and his Court."

Shakespeare could speak of the divinity which "doth hedge a king."¹

"Not all the water in the rough rude sea
Can wash the balm off from an anointed king;
The breath of worldly men cannot depose
The deputy elected by the Lord."²

The Reformation tended to emphasize the sacred character of kingship. The reformers set up the authority of the State against the authority of the Church, which they rejected and condemned. Providence, they argued, had never sanctioned the Papacy, but Providence had really ordained the State and had placed over it a king whom it was a religious duty to obey. Even those who were not reformers distorted the Christian idea that government has a divine basis to represent kings as God's vicegerents upon earth, as in fact earthly deities.

The theory of divine right received its fullest expression in a famous book³ written by Bossuet, a learned French bishop of the seventeenth century. A hereditary monarchy, declared Bossuet, is the most ancient and natural, the strongest and most efficient, of all forms of government. Royal power emanates from God; hence the person of the king is sacred and it is sacrilege to conspire against him. His authority is absolute and autocratic. No man may rightfully resist the king's commands; his subjects owe him obedience in all matters. To the violence of a king the people can oppose only respectful remonstrances and prayers for his conversion. A king, to be sure, ought not to be a tyrant, but he can be one in perfect security. "As in God are united all perfection and every virtue, so all the power of all the individuals in a community is united in the person of the king."

242. The Absolutism of Louis XIV, 1661-1715 A.D.

France in the seventeenth century furnished the best example of an absolute monarchy supported by pretensions to

¹ *Hamlet*, IV, v, 123. ² *King Richard the Second*, III, ii, 54-57.

³ *Politics as derived from the Very Words of the Holy Scriptures*. This work was prepared for the use of the young son of Louis XIV, the French king.

divine right. French absolutism owed most of all to Cardinal Richelieu,¹ the chief minister of Louis XIII. Though a man of poor physique and in weak health, he possessed such strength of will, together with such thorough understanding of politics, that he was able to dominate the king and through the king to govern France for eighteen years (1624-1642 A.D.).



CARDINAL MAZARIN

A miniature by Petitot, in the South Kensington Museum, London.

Richelieu's foreign policy led to his intervention on the side of the Protestants at a decisive moment in the Thirty Years' War. The great cardinal, however, did not live to see the triumph of his measures in the Peace of Westphalia, which humiliated the Hapsburgs and raised France to the first place

among the states of western Europe. Richelieu's domestic policy — to make the French king supreme — was equally successful. Though the nobles were still rich and influential, Richelieu beat down their opposition by forbidding the practice of duelling, that last remnant of private warfare, by ordering many castles to be blown up with gunpowder, and by bringing rebellious dukes and counts to the scaffold. Henceforth the nobles were no longer feudal lords but only courtiers.

Richelieu died in 1642 A.D., and the next year Louis XIII, the master whom he had served so faithfully, also passed away.

Cardinal Mazarin The new ruler, Louis XIV, was only a child, and the management of affairs for a second period of eighteen years passed into the hands of Cardinal Mazarin.

¹ See pages 682, 684.



Louis XIV. Roy de France.

LOUIS XIV

A portrait by J. Gale, in the Sutherland Collection, London.

Though an Italian by birth, he became a naturalized Frenchman and carried out Richelieu's policies. Against the Hapsburgs Mazarin continued the great war which Richelieu had begun and brought it to a satisfactory conclusion. The Peace of Westphalia was Mazarin's greatest triumph. He also crushed a formidable uprising against the crown, on the part of discontented nobles. Having achieved all this, the cardinal could

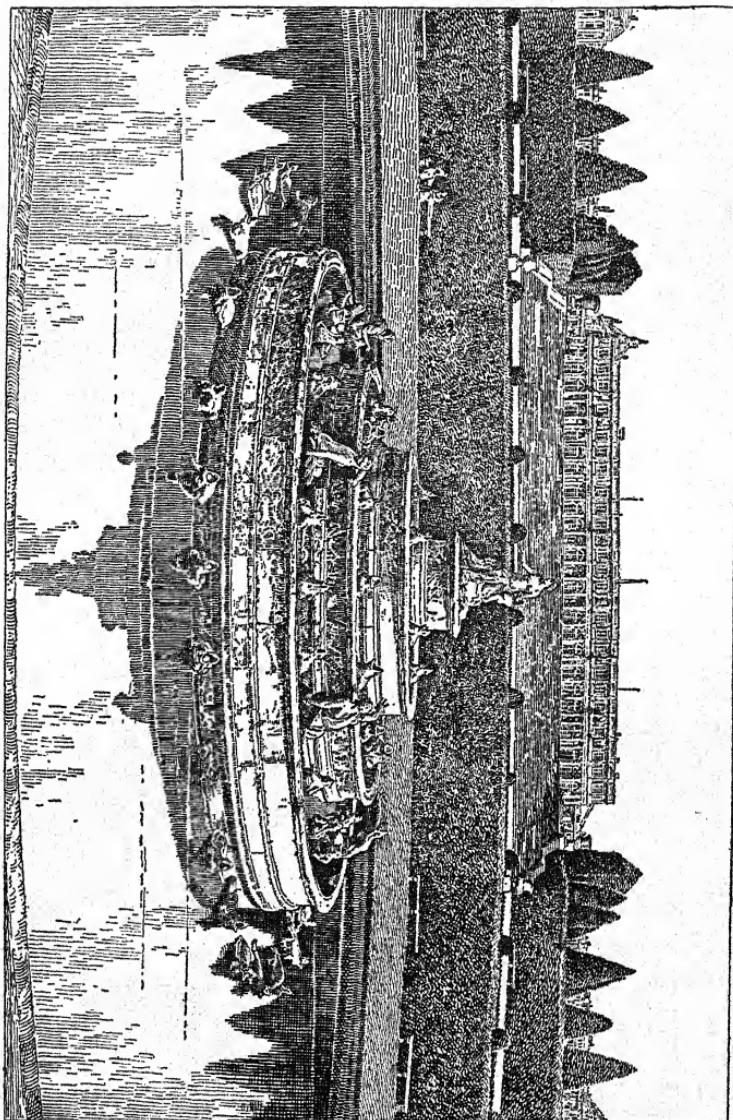
truly say that "if his language was not French, his heart was." His death in 1661 A.D. found the royal authority more firmly established than ever before.

Louis XIV, who now in his twenty-third year took up the reins of government, ranks among the ablest of French monarchs. He was a man of handsome presence, slightly below the middle height, with a prominent nose and abundant hair, which he allowed to fall over his shoulders. In manner he was dignified, reserved, courteous, and as majestic, it is said, in his dressing-gown as in his robes of state. A contemporary wrote that he would have been every inch a king, "even if he had been born under the roof of a beggar." Louis possessed much natural intelligence, a retentive memory, and great capacity for work. It must be added, however, that his general education had been much neglected, and that throughout his life he remained ignorant and superstitious. Vanity formed a striking trait in the character of Louis. He accepted the most fulsome compliments and delighted to be known as the "Grand Monarch" and the "Sun-king."

Louis gathered around him a magnificent court, which he located at Versailles, near Paris. Here a whole royal city, with palaces, parks, groves, and fountains, sprang into being at his fiat. Here the "Grand Monarch" lived surrounded by crowds of fawning courtiers. The French nobles now spent little time on their country estates; they preferred to remain at Versailles in attendance on the king, to whose favor they owed offices, pensions, and honors. The king's countenance, it was said, is the courtier's supreme felicity; "he passes his life looking on it and within sight of it."

Louis taught and put into practice the doctrine of divine right. In his memoirs he declares that the king is God's representative and for his actions is answerable to God alone. The famous saying, "I am the State,"¹ though not uttered by Louis, accurately expressed his conviction that in him was embodied the power and greatness of

¹ "*L'Etat, c'est moi.*"

VERSAILLES¹

¹ The view shows the rear of the palace, a part of the gardens, and the grand stairway leading to the Fountain of Latona. The palace now forms a magnificent picture gallery of French historical scenes and personages, while the park, with its many fine fountains, is a place of holiday resort for Parisians. It is estimated that Louis XIV spent one hundred million dollars on the buildings and grounds of Versailles.

France. Few monarchs have tried harder to justify their despotic rule. He was fond of gaiety and sport, but he never permitted himself to be turned away from the punctual discharge of his royal duties. Until the close of his reign — the longest in the annals of Europe — Louis devoted from five to nine hours a day to what he called the “trade of a king.”

Conditions in France made possible the despotism of Louis. Richelieu and Mazarin had labored with great success to strengthen the crown at the expense of the nobles in France and the commons. The nation had no Parliament to represent it and voice its demands, for the Estates-General¹ had not been summoned since 1614 A.D. It did not meet again till 1789 A.D., just before the outbreak of the French Revolution. In France there was no Magna Carta to protect the liberties of the people by limiting the right of a ruler to impose taxes at will. The French, furthermore, lacked independent law courts which could interfere with the king's power of exiling, imprisoning, or executing his subjects. Thus absolute monarchy became so firmly rooted in France that a revolution was necessary to overthrow it.

243. France under Louis XIV

No absolute ruler, however conscientious and painstaking, can shoulder the entire burden of government. Louis XIV necessarily had to rely very much on his ministers, Colbert of whom Colbert was the most eminent. Colbert, until his death in 1683 A.D., gave France the best administration it had ever known. His reforming hand was especially felt in the finances. He made many improvements in the methods of tax-collection and turned the annual deficit in the revenues into a surplus. One of Colbert's innovations, now adopted by all European states, was the budget system. Before his time expenditures had been made at random, without consulting the treasury receipts. Colbert drew up careful estimates, one year in advance, of the probable revenues and expenditures, so that outlay would never exceed income.

¹ See pages 514, 515.

Although the science of economics or political economy was little developed in the seventeenth century, Colbert realized that the chief object of a minister of finance should be the increase of the national wealth. Hence he tried in every way to foster manufactures and commerce. Among other measures Colbert placed heavy duties on the importation of foreign products, as a means of protecting the "infant industries" of France. This was the inauguration of the protective system, since followed by many European countries and from Europe introduced into America. Colbert regarded protectionism as only a temporary device, however, and spoke of tariffs as crutches by the help of which manufacturers might learn to walk and then throw them away.

Colbert shared the erroneous views of most economists of his age in supposing that the wealth of a country is measured by the amount of gold and silver which it possesses. He wished, therefore, to provide the French with colonies, where they could obtain the products which they had previously been obliged to purchase from the Spaniards, Dutch, and English. At this time many islands in the West Indies were acquired, Canada was developed, and Louisiana, the vast territory drained by the Mississippi, was opened up to settlement. France, under Colbert, became one of the leading colonial powers of Europe.

As long as Colbert lived, he kept on good terms with the Huguenots, who formed such useful and industrious subjects. But Louis hated them as heretics and suspected them of little



MEDAL OF LOUIS XIV

Commemorates the revocation of the Edict of Nantes. The obverse bears a representation of "Louis the Great, the Most Christian King," the reverse contains a legend meaning "Heresy Extinguished."

Colbert and
colonial
expansion

love for absolute monarchy. To Louis religious unity in the state seemed as necessary as political unity. Accordingly, he Revocation of the Edict of Nantes, 1685 A.D. revoked in 1685 A.D. the Edict of Nantes,¹ after the French for almost a century had enjoyed religious toleration. The Huguenots were allowed to keep their Protestant faith, but their freedom of worship was taken away and was not restored till the time of the French Revolution. The Protestants in France to-day are about as numerous, in proportion to the Roman Catholic population, as they were under Louis XIV.

The revocation of the Edict of Nantes resulted in a considerable emigration of Huguenots from France. What was a loss to that country was a gain to England and Holland, where the Huguenots settled and where they introduced their arts and trades. Prussia, also, profited by the emigration of the Huguenots. Many of them went to Berlin, and that capital owed the beginning of its importance to its Huguenot population. Louis by his bigotry thus strengthened the chief Protestant foes of France.

Louis was a generous patron of art. French painters and sculptors led the world at this time. One of his architects, Mansard, invented the mansard roof, which has been largely used in France and other European countries. This architectural device makes it possible to provide extra rooms at a small expense, without adding an additional story to the building. Among the monuments of Louis's reign are the Hôtel des Invalides,² now the tomb of Napoleon, additions to the Louvre,³ perhaps the masterpiece of all modern architecture, and the huge palace of Versailles. Louis also founded the Gobelins manufactory, so celebrated for fine carpets, furniture, and metal work.

The long list of French authors who flourished during the reign of Louis includes Molière, the greatest of French dramatists, La Fontaine, whose fables are still popular, Perrault, now remembered for his fairy tales, and Madame de Sévigné, whose letters are regarded

¹ See page 681.

² See page 597, note 4.

³ See page 601.

as models of French prose. Probably the most famous work composed at this time is the *Memoirs* of Saint-Simon. It presents an intimate and not very flattering picture of the "Grand Monarch" and his court.

Louis and his ministers believed that the government should encourage research and the diffusion of knowledge. Richelieu founded and Colbert fostered the French Academy. Its forty members, sometimes called the "Immortals," are chosen for their eminent contributions to language and literature. The great dictionary of the French language, on which they have labored for more than two centuries, is still unfinished. The academy now forms a section of the Institute of France. The patronage of Colbert also did much to enrich the National Library at Paris. It contains the largest collection of books in the world.

The brilliant reign of the French king cast its spell upon the rest of Europe. Kings and princes looked to Louis as the model of what a king should be and set themselves to imitate the splendor of his court. During this period the French language, manners, dress, art, literature, and science became the accepted standards of good society in all civilized lands. France still retains in large measure the preëminent position which she secured under the "Grand Monarch."

244. The Wars of Louis XIV

How unwise it may be to concentrate all authority in the hands of one man is shown by the melancholy record of the wars of Louis XIV. To aggrandize France and gain fame for himself, Louis plunged his country into a series of struggles from which it emerged completely exhausted. Like Philip II, Louis dreamed of dominating all western Europe, but, as in Philip's case, his aggressions provoked against him a constantly increasing body of allies, who in the end proved too strong even for the king's able generals and fine armies.

The union of the smaller and weaker countries of Europe

Learning
under Louis
XIV

The age of
Louis XIV

Ambitious
designs of
Louis XIV

against France illustrates the principle of the balance of power.

The balance of power According to this principle no state ought to become so strong as to overshadow the rest. In such a case all the others must combine against it and treat it as a common enemy. The maintenance of the balance of power has been a leading object of European diplomacy from the time of the Thirty Years' War to the present day.

Louis himself lacked military talent and did not take a prominent part in any campaign. He was served, however, by very able commanders, including Condé and Turenne. Vauban, an eminent engineer, especially developed the art of siege craft. It was said of Vauban that he never besieged a fortress without taking it and never lost one which he defended. Louvois, the war minister of the king, recruited, equipped, and provisioned larger bodies of troops than ever before had appeared on European battle-fields. It was Louvois who introduced the use of distinctive uniforms for soldiers and the custom of marching in step. He also established field hospitals and ambulances and placed camp life on a sanitary basis. The labors of these men gave Louis the best standing army of the age.

Of the four great wars which filled a large part of Louis's reign, all but the last were designed to extend the dominions of France on the east and northeast to the Rhine.

The Rhine boundary That river in ancient times had separated Gaul and Germany, and Louis, as well as Richelieu and Mazarin before him, regarded it as a natural boundary of France. A beginning in this direction had already been made at the close of the Thirty Years' War, when France gained nearly all of Alsace and secured the recognition of her old claims to the bishoprics of Metz, Toul, and Verdun in Lorraine. A treaty which Mazarin negotiated with Spain in 1659 A.D. also gave France most of Artois, as well as part of Flanders. Louis thus had a good basis of further advance through Lorraine and the Netherlands to the Rhine.

The French king began his aggressions by an effort to annex the Belgian or Spanish Netherlands, which then belonged to

Spain.¹ A triple alliance of Holland, England, and Sweden forced him to relinquish all his conquests, except a few frontier towns (1668 A.D.). Louis blamed the Dutch for his setback, and determined to punish them. Moreover, the Dutch represented everything

Two wars
for the
Rhine, 1667-
1678 A.D.



ACQUISITIONS OF LOUIS XIV AND LOUIS XV

to which he was opposed, for Holland was a republic, the keen rival of France in trade, and Protestant in religion. By skillful diplomacy he persuaded England and Sweden to stand aloof, while his armies entered Holland and drew near to Amsterdam

¹ See page 673.

At this critical moment William, Prince of Orange, became the Dutch leader. He was a descendant of that William the Silent, who, a century before, had saved the Dutch out of the hands of Spain. When urged to submit, seeing that his country was surely lost, William replied, "I know one way of never seeing it, and that way is to die on the last dike." By William's orders the Dutch cut the dikes and interposed a watery barrier to further advance by the French. Then he formed another Continental coalition, which carried on the war till Louis signified his desire for peace. The Dutch did not lose a foot of territory, but Spain was obliged to cede to France the important province of Franche Comté (1678 A.D.).

Ten years later Louis again sought to gain additional territory along the Rhine, but again an alliance of Spain, Holland,

A third war, 1689-1697 England, and the Holy Roman Empire compelled him to sue for peace (1697 A.D.).¹ During the A.D.

course of the war the French inflicted a frightful devastation on the Rhenish Palatinate, so that it might not support armies for the invasion of France. Twelve hundred towns and villages were destroyed, and the countryside was laid waste. The responsibility for this barbarous act rests upon Louvois who advised it and Louis who allowed it.

Thus far the European balance of power had been preserved, but it was now threatened in another direction. Charles II, the king of Spain, lay dying, and as he was without succession children or brothers to succeed him, all Europe wondered what would be the fate of his vast possessions in Europe and America. Louis had married one of his sisters, and the Holy Roman Emperor another, so both the Bourbons and the Austrian Hapsburgs could put forth claims to the Spanish throne. When Charles died, it was found that he had left his entire dominions to Philip of Anjou, one of Louis's grandsons, in the hope that the power of France might be great enough to keep them undivided. Though Louis knew that acceptance of the inheritance would involve a war with Austria and probably with England, whose king was now Louis's old

¹ In America the war was known as "King William's War."

foe, William of Orange,¹ ambition triumphed over fear and the desire for glory over consideration for the welfare of France. At Versailles Louis proudly presented his grandson to the court, saying, "Gentlemen, behold the king of Spain."

In the War of the Spanish Succession France and Spain faced the Grand Alliance, which included England, Holland, Austria, several of the German states, and Portugal. Europe had never known a war that concerned so many countries and peoples. The English ruler, William III, died shortly after the outbreak of hostilities, leaving the continuance of the contest as a legacy to his sister-in-law, Queen Anne.² England supplied the coalition with funds, a fleet, and also with the ablest commander of the age, the duke of Marlborough. In Eugène, prince of Savoy, the allies had another skillful and daring general. The great victory gained by them at Blenheim in 1704 A.D. was the first of a series of successes which finally drove the French out of Germany and Italy and opened the road to Paris. But dissensions among the allies and the heroic resistance of France and Spain enabled Louis to hold the enemy at bay, until the exhaustion of both sides led to the conclusion of the Peace of Utrecht.

This peace ranks with that of Westphalia among the most important diplomatic arrangements of modern times. First, Louis's grandson, Philip V, was recognized as king of Spain and her colonies, on condition that the Spanish and French crowns should never be united. Since this time Bourbon sovereigns have continued to rule in Spain. Next, the Austrian Hapsburgs gained most of the Spanish dominions in Italy, as well as the Belgian or Spanish Netherlands (henceforth for a century called the Austrian Netherlands). Finally, England obtained from France possessions in North America, and from Spain the island of Minorca and the rock of Gibraltar, commanding the narrow entrance to the Mediterranean. England has never since relaxed her hold upon Gibraltar.

¹ In 1689 A.D. he ascended the English throne as William III. See page 720.

² In America the war was known as "Queen Anne's War."

War of the
Spanish
Succession,
1702-1713
A.D.

Peace of
Utrecht,
1713 A.D.

Two of the smaller members of the Grand Alliance likewise profited by the Peace of Utrecht. The right of the elector of Brandenburg to enjoy the title of king of Brandenburg-Prussia and Savoy was acknowledged. This formed an important step in the fortunes of the Hohenzollern¹ dynasty, which to-day rules over Germany. The duchy of Savoy also became a kingdom and received the island of Sicily (shortly afterwards exchanged for Sardinia). The house of Savoy in the nineteenth century provided Italy with its present reigning family.



MARLBOROUGH

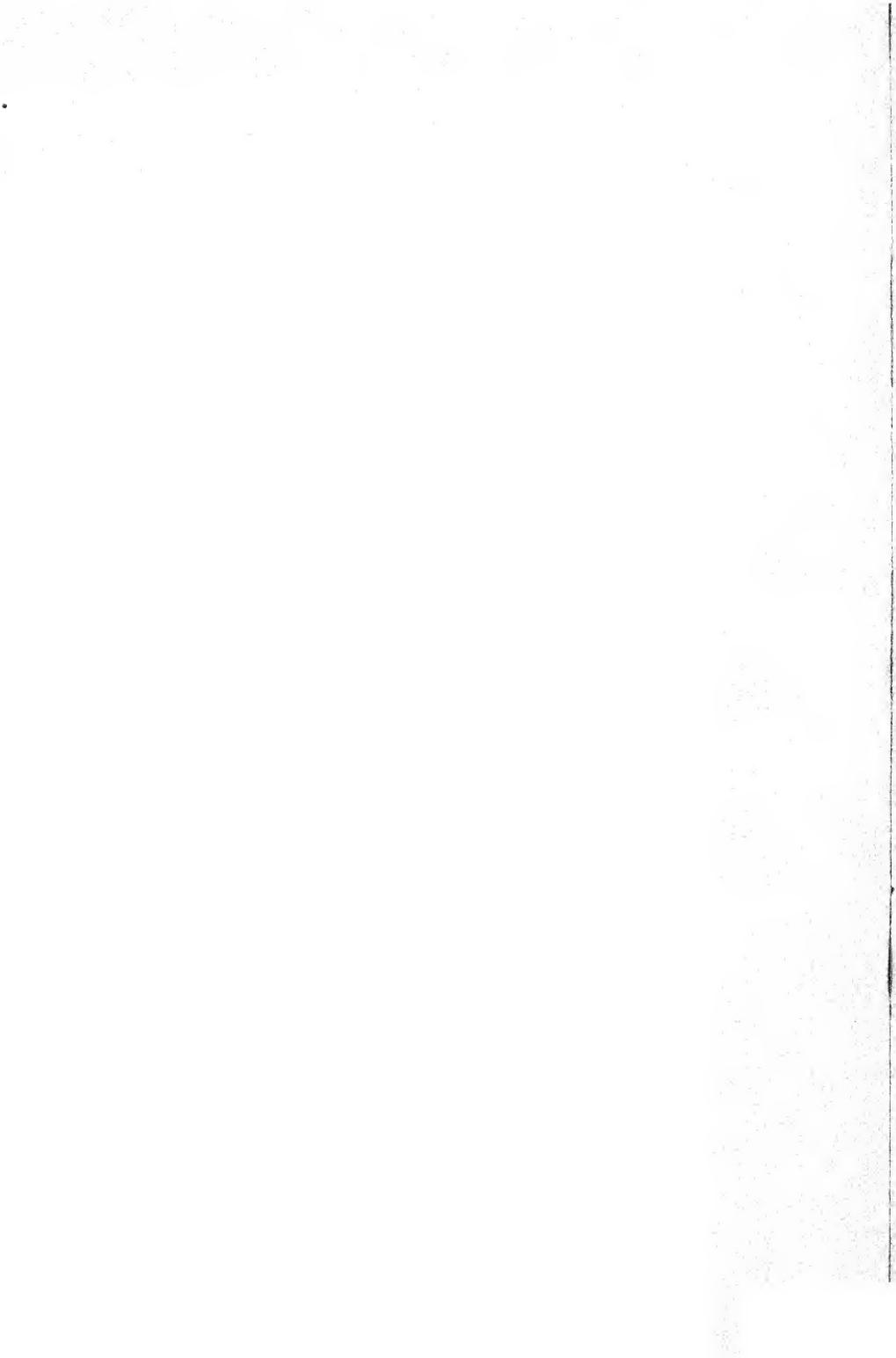
A miniature in the possession of the Duke of Buccleugh.

France lost far less by the war than at one time seemed probable. Position of Louis gave up his France dream of dominating Europe, but he kept all the Continental acquisitions made earlier in his reign. And yet the price of the king's warlike policy had been a heavy one. France paid it in the shape of famine and pestilence, excessive taxes, heavy debts, and the impoverishment of the people. Louis, now a very old man, survived the Peace of Utrecht only two years. As he lay on his death-

bed, the king turned to his little heir² and said, "Try to keep peace with your neighbors. I have been too fond of war; do not imitate me in that, nor in my too great expenditure." These words of the dying king showed an appreciation of the errors which robbed his long reign of much of its glory.

¹ See page 315, note 2.

² His great-grandson, then a child of five years. The reign of Louis XV covered the period 1715-1774 A.D.



245. The Absolutism of the Stuarts, 1603–1642 A.D.

During the same century which saw the triumph of absolutism and divine right in France, a successful struggle took place in England against the unlimited power of Tudor kings. Absolutism in England dated from the absolutism time of the Tudors. Henry VII humbled the nobles, while Henry VIII and Elizabeth brought the Church into dependence on the crown.¹ These three sovereigns were strong and forceful, but they were also excellent rulers and popular with the influential middle class in town and country. The Tudors gave England order and prosperity, if not political liberty.

The English Parliament in the thirteenth century had become a body representative of all classes of the people, and in the fourteenth century it had separated into the two houses of Lords and Commons.² Parliament under the Tudors enjoyed considerable authority at this time. The kings, who were in continual need of money, summoned it frequently, sought its advice upon important questions, and readily listened to its requests. The despotic Tudors, on the other hand, made Parliament their servant. Henry VII called it together on only five occasions during his reign; Henry VIII persuaded or frightened it into doing anything he pleased; and Elizabeth seldom consulted it. Parliament under the Tudors did not abandon its old claims to a share in the government, but it had little chance to exercise them.

The death of Elizabeth in 1603 A.D. ended the Tudor dynasty and placed the Stuarts on the English throne in the person of James I.³ England and Scotland were now joined in a personal union, though each country retained its own Parliament, laws, and state Church. The new king was well described by a contemporary as the “wisest fool in Christendom.” He had a good mind and abundant learning, but throughout his reign he showed an utter inability to win either the esteem or the affection of his subjects. This

¹ See pages 518–519, 658, 675–676.

² See page 507

³ See pages 511, note 1, 676 and note 1.

James I,
king, 1603–
1625 A.D.

was a misfortune, for the English had now grown weary of despotism and wanted more freedom. They were not prepared to tolerate in James, an alien, many things which they had overlooked in "Good Queen Bess."

One of the most fruitful sources of discord between James and the English people was his exalted conception of monarchy.

James I on divine right The Tudors, indeed, claimed to rule by divine right, but James went further than they in arguing for divine *hereditary* right. Providence, James declared, had chosen the principle of heredity in order to fix the succession

to the throne. This principle, being divine, lay beyond the power of man to alter. Whether the king was fit or unfit to rule, Parliament might not change the succession, depose a sovereign, or limit his authority in any



GOLD COIN OF JAMES I

The first coin to bear the legend "Great Britain."

way. James rather neatly summarized his views in a Latin epigram, *a deo rex, a rege lex* — "the king is from God and law is from the king."

Naturally enough, the extreme pretensions of James encountered much opposition from Parliament. That body felt little sympathy for a ruler who proclaimed himself the source of all law. When James, always extravagant and a poor financier, came before it for money, Parliament insisted on its right to withhold supplies until grievances were redressed. James would not yield, and got along as best he could by levying customs duties, selling titles of nobility, and imposing excessive fines, in spite of the protests of Parliament. This situation continued to the end of the king's reign.

A religious controversy helped to embitter the dispute between James and Parliament. The king, who was a devout Anglican, made himself very unpopular with the Puritans, as the reformers within the Church of

England were called. The Puritans had no intention of separating from the national or established Church, but they wished to "purify" it of certain customs which they described as "Romish" or "papist." Among these were the use of the surplice, of the ring in the marriage service, and of the sign of the cross in baptism. Some Puritans wanted to get rid of the *Book of Common Prayer* altogether. The Puritans were distinguished by their austere lives. They looked with disfavor on May Day and Christmas festivities, observed the Jewish Sabbath in all its rigor, and condemned the Anglicans who played games and danced upon the village green on Sundays. As the Puritans had a large majority in the House of Commons, it was inevitable that the parliamentary struggle against Stuart absolutism would assume in part a religious character.

The political and religious difficulties which marked the reign of James I did not disappear when his son, Charles I, came to the throne. Charles was a true Stuart in his devotion to absolutism and divine right. Almost immediately he began to quarrel with Parliament. When that body withheld supplies, Charles resorted to forced loans from the wealthy and even imprisoned a number of persons who refused to contribute. Such arbitrary acts showed plainly that Charles would play the tyrant if he could.

The king's attitude at last led Parliament to a bold assertion of its authority. It now presented to Charles the celebrated Petition of Right. One of the most important



A PURITAN FAMILY

Illustration in an edition of the *Psalms* published in
1563 A.D.

Charles I,
King, 1625—
1649 A.D.

clauses provided that forced loans without parliamentary sanction should be considered illegal. Another clause declared that no one should be arrested or imprisoned except according to the law of the land. The Petition thus repeated and reinforced two of the leading principles of Magna Carta.¹ The people of England, speaking this time through their elected representatives, asserted once more their right to limit the power of kings.

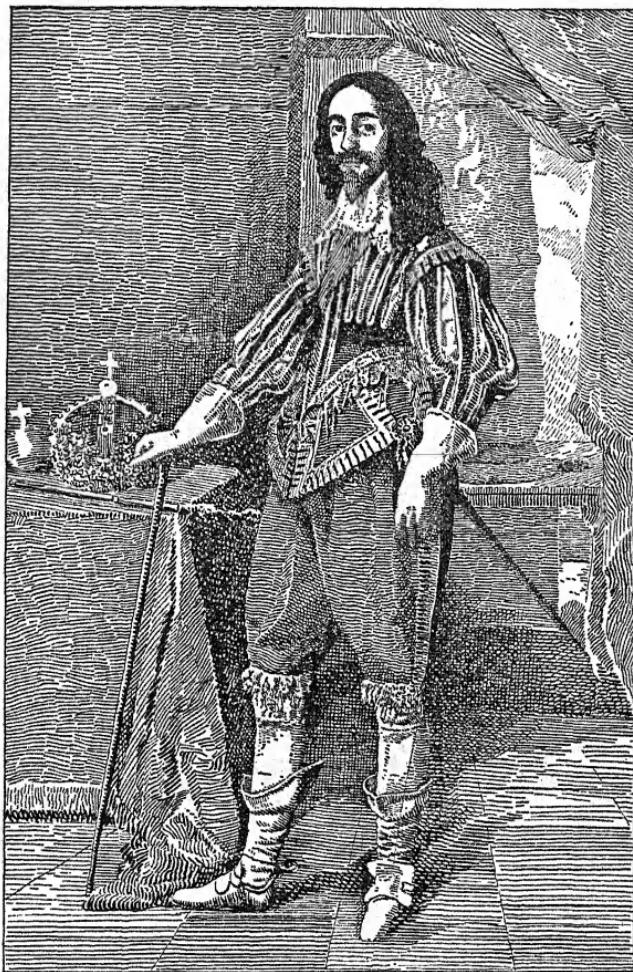
Charles signed the Petition, as the only means of securing parliamentary consent to taxation; but he had no intention of

Personal rule of Charles I, 1629-1640 A.D. observing it. For the next eleven years he managed to govern without calling Parliament in session. The conduct of affairs during this period

lay largely in the hands of Sir Thomas Wentworth, afterwards earl of Strafford, and William Laud, who later became archbishop of Canterbury. The king made these two men his principal advisers and through them carried on his despotic rule. Arbitrary courts, which tried cases without a jury, punished those who resisted the royal will. A rigid censorship of the press prevented any expression of popular discontent. Public meetings were suppressed as seditious riots. Even private gatherings were dangerous, for the king had swarms of spies to report any disloyal acts or utterances.

Since Charles ruled without a Parliament, he had to adopt all sorts of devices to fill his treasury. One of these was the John Hampden and "ship-money" levying of "ship-money." According to an old custom, seaboard towns and counties had been required to provide ships or money for the royal navy. Charles revived this custom and extended it to towns and counties lying inland. It seemed clear that the king meant to impose a permanent tax on all England without the assent of Parliament. The demand for "ship-money" aroused much opposition, and John Hampden, a wealthy squire of Buckinghamshire, refused to pay the twenty shillings levied on his estate. Hampden was tried before a court of the royal judges and was convicted by a bare majority. He became, however,

¹ See page 505.



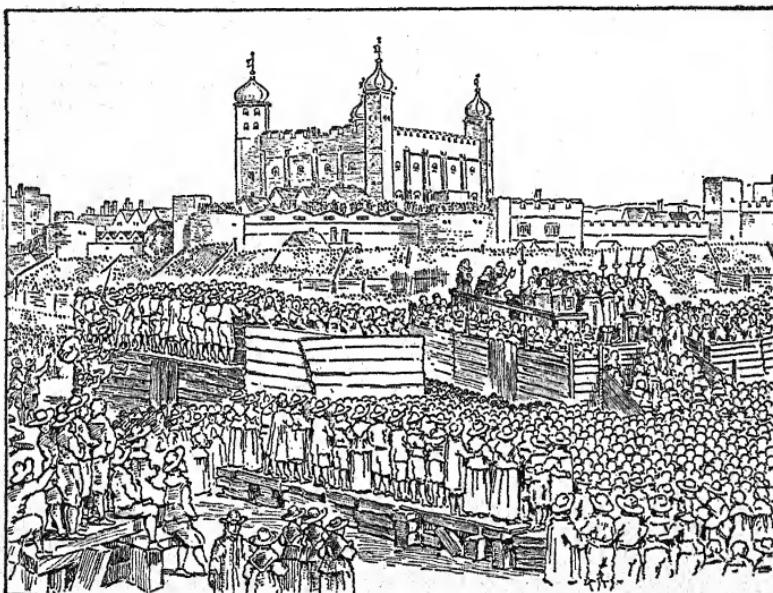
CHARLES I

A painting by Daniel Mytens, in the National Portrait Gallery, London.

the hero of the hour. The England people recognized in him one who had dared, for the sake of principle, to protest against the king's despotic rule.

Archbishop Laud, the king's chief agent in ecclesiastical matters, detested Puritanism and aimed to root it out from the Church of England. He put no Puritans to death, but he

sanctioned cruel punishments of those who would not conform to the established Church. All that the dungeon and the ^{Laud's ec-} pillory, mutilation and loss of position, could do ^{clesiastical} to break their will was done. While the restrictions on Puritans were increased, those affecting Roman Catholics were relaxed. Many people thought that Charles, through Laud and the bishops, was preparing to lead



EXECUTION OF THE EARL OF STRAFFORD

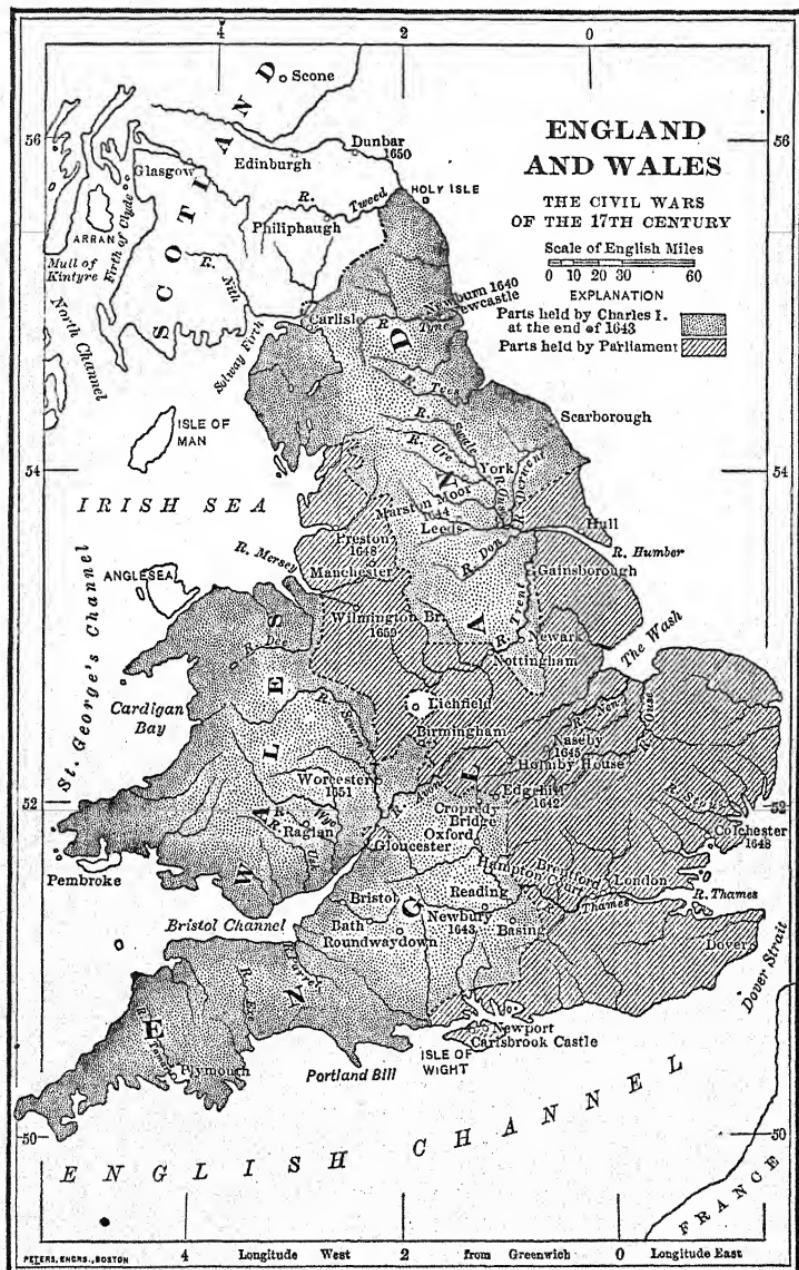
After a contemporary print. The Tower of London is seen in the background.

the Church of England back to Rome. They therefore opposed the king on religious grounds, as well as for political reasons.

But the personal rule of Charles was now drawing to an end. In 1637 A.D. the king, supported by Archbishop Laud, tried

<sup>The Long
Parliament,
1640 A.D.</sup> to introduce a modified form of the English prayer book into Scotland. The Scotch, Presbyterian ¹ to the core, drew up a national oath, or Covenant, by which they bound themselves to resist any attempt to change their religion. Rebellion quickly passed into open war,

¹ See pages 657, 664, note 1, 676.



and the Covenanters invaded northern England. Charles, helpless, with a seditious army and an empty treasury, had to summon Parliament in session. It met in 1640 A.D. and did not formally dissolve till twenty years later. Hence it has received the name of the Long Parliament.

The Long Parliament no sooner assembled than it assumed the conduct of government. The leaders, including John Hampden, John Pym, and Oliver Cromwell, openly declared that the House of Commons, and not the king, possessed supreme authority in the state. Parliament began by executing Strafford and subsequently Laud, thus emphasizing the responsibility of ministers to Parliament. Next, it abolished Star Chamber and other special courts, which had become engines of royal oppression. It forbade the levying of "ship-money" and other irregular taxes. It took away the king's right of dissolving Parliament at his pleasure and ordered that at least one parliamentary session should be held every three years. These measures stripped the crown of the despotic powers acquired by the Tudors and the Stuarts.

246. Oliver Cromwell and the Civil War, 1642-1649 A.D.

Thus far, the Long Parliament had acted along the line of reformation rather than revolution. Had Charles been content to accept the new arrangements, there would have been little more trouble. But the proud and impious king was only watching his chance to strike a blow at Parliament. Taking advantage of some differences in opinion among its members, Charles summoned his soldiers, marched to Westminster, and demanded the surrender of five leaders, including Pym and Hampden. Warned in time, they made their escape, and Charles did not find them in the chamber of the Commons. "Well, I see all the birds are flown," he exclaimed, and walked out baffled. The king's attempt to intimidate the Commons was a great blunder. It showed beyond doubt that he would resort to force, rather than bend his neck to Parliament. Both Charles and Parlia-

Reforms of
the Long
Parliament

Hampden, John Pym, and Oliver Cromwell,

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Outbreak of
the Great
Rebellion,

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ment now began to gather troops and prepare for the inevitable conflict.

The opposing parties seemed to be very evenly matched. Around the king rallied nearly all of the nobles, the Anglican clergy, the Roman Catholics, a majority of the "Cavaliers" "squires," or country gentry, and the members and "Roundheads" of the universities. The royalists received the name of "Cavaliers." The parliamentarians, or "Roundheads,"¹ were mostly recruited from the trading classes in the towns and the small landowners in the country. The working people remained as a rule indifferent and took little part in the struggle.

Both Pym and Hampden died in the second year of the war, and henceforth the leadership of the parliamentary party fell to A.D.

Oliver Cromwell. He was a country gentleman from the east of England, and Hampden's cousin. Cromwell represented the university of Cambridge in the Long Parliament and displayed there great audacity in opposing the government. An unfriendly critic at this time describes "his countenance swollen and reddish, his voice sharp and untunable, and his eloquence full of fervor." Though a zealous Puritan, who believed himself in all sincerity to be the chosen agent of the Lord, Cromwell was not an ascetic. He hunted, hawked, played bowls, and other games, had an ear for music, and valued art and learning. In public life he showed himself a statesman of much insight and a military genius.

At the outset of the war fortune favored the royalists, until Cromwell took the field. To him was due the formation of a



OLIVER CROMWELL

A painting by Robert Walker, in the National Portrait Gallery, London.

¹ So called, because some of them wore closely cropped hair, in contrast to the flowing locks of the "Cavaliers."

cavalry regiment of "honest, sober Christians," whose watchwords were texts from Scripture and who charged in battle while singing psalms. These "Iron-sides," as Cromwell said, "had the fear of God before them and made some conscience of what they did." They were so successful that Parliament permitted Cromwell to reorganize a large part of the army into the "New Model," a body of professional, highly disciplined soldiers. The "New Model" defeated Charles decisively at the battle of Naseby, near the center of England (1645 A.D.). Charles then surrendered to the Scotch, who soon turned him over to Parliament.

The surrender of the king ended the Great Rebellion, but left the political situation in doubt. By this time the Puritans had Presbyterians and Independents divided into two rival parties. The Presbyterians wished to make the Church of England, like that of Scotland, Presbyterian in faith and worship. Through their control of Parliament, they were able to pass acts doing away with bishops, forbidding the use of the *Book of Common Prayer*, and requiring every one to accept Presbyterian doctrines. The other Puritan party, known as the Independents,¹ felt that religious beliefs should not be a matter of compulsion. They rejected both Anglicanism and Presbyterianism and desired to set up churches of their own, where they might worship as seemed to them right. The Independents had the powerful backing of Cromwell and the "New Model," so that the stage was set for a quarrel between Parliament and the army.

King Charles, though a prisoner in the hands of his enemies, hoped to find profit in their divisions. The Presbyterian

"Pride's Purge,"
1648 A.D. majority in the House of Commons was willing to restore the king, provided he would give his assent to the establishment of Presbyterianism in England. But the army wanted no reconciliation with the captive monarch and at length took matters into its own hand. A party of soldiers, under the command of a Colonel Pride, excluded the Presbyterian members from the floor of the House,

¹ Also called Separatists, and later known as Congregationalists.

leaving the Independents alone to conduct the government. This action is known as "Pride's Purge." Cromwell approved of it, and from this time he became the real ruler of England.



INTERIOR OF WESTMINSTER HALL

Next to the Tower and the Abbey, Westminster Hall, adjoining the Houses of Parliament, is the most historic building in London. The hall was begun by William Rufus in 1097 A.D. and was enlarged by his successors. Richard II in 1397 A.D. added the great oak roof, which has lasted to this day. Here were held the trials of Strafford and Charles I.

The "Rump Parliament," as the remnant of the House of Commons was called, immediately brought the king before a High Court of Justice composed of his bitterest enemies. He refused to acknowledge the right of ^{Execution} _{of Charles I, 1649 A.D.} the court to try him and made no defense whatever. Charles was speedily convicted and sentenced to be beheaded, "as a tyrant, traitor, murderer, and public enemy to the good of the people." He met death with quiet dignity and courage on a scaffold erected in front of Whitehall Palace in London. The king's execution went far beyond the wishes of most Englishmen; "cruel necessity" formed its only justification; but it established once for all in England the principle that rulers are responsible to their subjects.

247. The Commonwealth and the Protectorate, 1649–1660 A.D.

Shortly after the execution of Charles I the "Rump Parliament" abolished the House of Lords and the office of king.

England a republic It named a Council of State, most of whose members were chosen from the House of Commons, to carry on the government. England now became a commonwealth, or national republic, the first in the history of the world. It is clear that this republic was the creation of a minority. The Anglicans, the Presbyterians, and the Roman Catholics were willing to restore the monarchy, but as long as the power lay with the army, the small sect of Independents could impose its will on the great majority of the English people.

Besides confusion and discontent at home, many dangers confronted the Commonwealth abroad. In both Ireland and

Subjection of Ireland Scotland Prince Charles, the oldest son of the dead sovereign, had been proclaimed king. But

Cromwell rose to the emergency. Invading Ireland with his trained soldiers, he captured town after town, slaughtered many royalists, and shipped many more to the West Indies as slaves. This time Ireland was completely subdued, at a cost, from fighting, famine, and pestilence, of the lives of a third of its population. Cromwell confiscated the land of those who had supported the royalist cause and planted colonies of English Protestants in Ulster, Leinster, and Munster. The Roman Catholic gentry were compelled to remove beyond the Shannon River to unfruitful Connaught. Even there the public exercise of their religion was forbidden them. Cromwell's harsh measures brought peace to Ireland, but only intensified the hatred felt by Irish Roman Catholics for Protestant England.¹

While Cromwell was still in Ireland, Prince Charles, who had been living as an exile at the French court, came to Scot-

Scotland subdued land. On his promise to be a Presbyterian king the whole nation agreed to support him. Crom-

well, in two pitched battles, broke up the Scotch armies and compelled Prince Charles to seek safety in flight. After thrill-

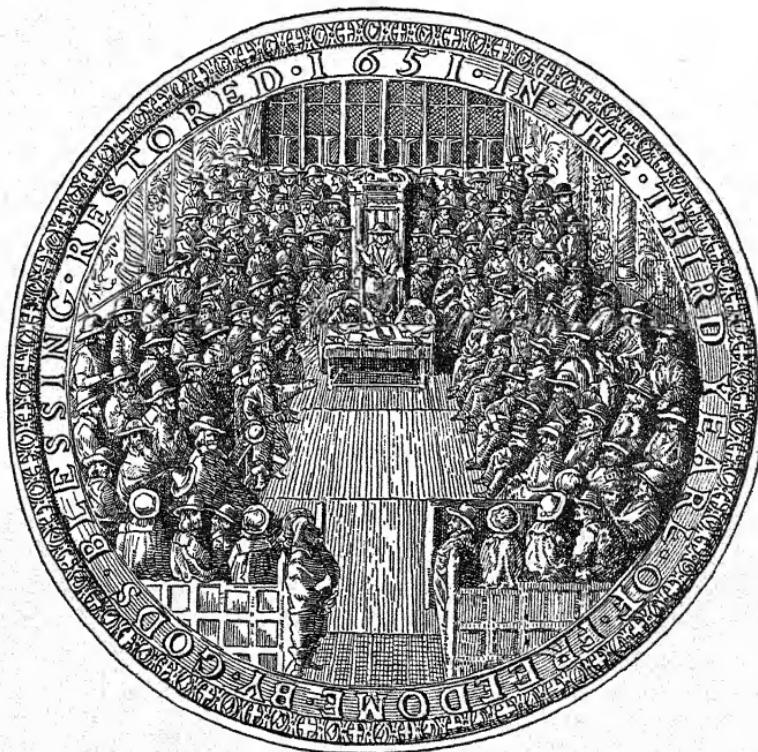
¹ See pages 511, 676.



ing adventures the prince managed to reach his asylum in France. Cromwell treated the Scotch with leniency, but took away their Parliament and united their country with England in a single state.

Meanwhile, the "Rump Parliament" had become more and more unpopular. The army, which had saved England from Stuart despotism, did not relish the spectacle of a small group of men, many of them selfish and corrupt, presuming to govern.

the country. Cromwell found them "horridly arbitrary" and at last resolved to have done with them. He entered the House of Commons with a band of musketeers and ordered the members home. "Come, come," he cried, "I will put an end to your prating. You are no Parliament, I say you are no Parliament. I will put an end to your sitting." Another Parliament, chosen by Cromwell



GREAT SEAL OF ENGLAND UNDER THE COMMONWEALTH (REDUCED)

The reverse represents the House of Commons in session.

and the army, proved equally incapable. After a few months' rule it resigned its authority into the hands of Cromwell.

By force of circumstances Cromwell had become a virtual dictator, but he had no love of absolute power. He therefore accepted a so-called Instrument of Government, drawn up by some of his officers. It

provided that Cromwell should be Lord Protector for life, with the assistance of a council and a Parliament. The Instrument is notable as the first written constitution of a modern nation. It is the only one which England has ever had.

As Lord Protector in name, though a king in fact, Cromwell ruled England for five years. He got along with Parliament no better than the Stuarts had done, but his successful conduct of foreign affairs gave England an importance in the councils of Europe which it had not enjoyed since the time of Elizabeth. Cromwell died in 1658 A.D. Two years later the nation, weary of military rule, restored Charles II to the throne of his ancestors.

It seemed, indeed, as if the Puritan Revolution had been a complete failure. But this was hardly true. The revolution arrested the growth of absolutism in England. It created among Englishmen a lasting hostility to absolute power, whether exercised by King, Parliament, Protector, or army. And, furthermore, it sent forth into the world ideas of political liberty, which, during the eighteenth century, helped to produce the American and French revolutions.

248. The Restoration and the "Glorious Revolution," 1660–1689 A.D.

Charles II, on mounting the throne, pledged himself to maintain Magna Carta, the Petition of Right, and other statutes limiting the royal power. The people of England wished to be governed by the king, but they also wished that the king should govern by the advice of Parliament. Charles, less obstinate and more astute than his father, recognized this fact, and, when a conflict threatened with his ministers or Parliament, always avoided it by timely concessions. Whatever happened, he used to say, he was resolved "never to set on his travels again." Charles's charm of manner, wit, and genial humor made him a popular monarch, in spite of his grave faults of character. One of his own courtiers well described him as a king who "never said a foolish thing and never did a wise one."

The period of the Restoration was characterized by a reaction against the austere scheme of life which the Puritans had imposed on society. Puritanism not only deprived the people of evil pleasures, such as bear-baiting, cock-fighting, and tippling, but it also prohibited the Sunday dances and games, the village festivals, and the popular drama.

Reaction against Puritanism



BOYS' SPORTS

From a book of 1659 A.D.

When Puritanism disappeared, the people went to the opposite extreme and cast off all restraint. In this the king, who had lived long at the gay court of Louis XIV, set the example. England was never more merry

and never less moral than under its "Merry Monarch."

The Restoration brought back the Church of England, together with the Stuarts. Parliament, more intolerant than the king, passed an Act of Uniformity, which made the use of the *Book of Common Prayer* compulsory and required all ministers to express their consent to everything contained in it. Nearly two thousand clergymen resigned their positions rather than obey the act. Among them were found Presbyterians, Independents (or Congregationalists), Baptists, and Quakers. These Puritans, since they did not accept the national Church, were henceforth classed as Dissenters.¹ They might not hold meetings for worship, or teach in schools, or accept any public office. For many years the Dissenters had to endure harsh persecution.

One of the most important events belonging to the reign of

¹ Or Nonconformists. This name is still applied to English Protestants not members of the Anglican Church.

Charles II was the passage by Parliament of the Habeas Corpus Act. The writ of *habeas corpus*¹ is an order, issued by a judge, requiring a person held in custody to be brought before the court. If upon examination there appears to be good reason for keeping the prisoner, he is to be remanded for trial; otherwise he is to be freed or released on bail. This writ had been long used in England, and one of the clauses of Magna Carta expressly provided against arbitrary imprisonment. It had always been possible, however, for the king or his ministers to order the arrest of a person considered dangerous to the state, without making any formal charge against him. The Habeas Corpus Act established the principle that every man, not charged with or convicted of a known crime, is entitled to personal freedom. Most of the British possessions where the Common law prevails have accepted the act, and it has been adopted by the federal and state legislatures of the United States.

Habeas
Corpus Act,
1679 A.D.



SILVER CROWN OF CHARLES II

The reign of Charles II also saw the beginning of the modern party system in Parliament. Two opposing parties took shape, very largely out of a religious controversy. The Whigs and king, from his long life in France, had become Tories partial to Roman Catholicism, though he did not formally embrace that faith until at the moment of death. His brother James, the heir to the throne, became an open Roman Catholic, however, much to the disgust of many members of Parliament. A bill was now brought forward to exclude Prince James from the succession, because of his conversion. Its supporters received the nickname of Whigs, while those who opposed it were called Tories.² The bill did not pass the House of Lords,

¹ A Latin phrase meaning "You may have the body."

² *Whig* had originally been applied to rebellious Presbyterians in Scotland; *Tory* had designated Roman Catholic outlaws in Ireland.

but the two parties in Parliament continued to divide on other questions. They survive to-day as the Liberals and the Conservatives, and still dispute the government of England between them.

James II was without the attractive personality which had made his brother a popular ruler; moreover, he was an avowed

Reign of James II, 1685-1688 A.D. Roman Catholic and a staunch believer in the divine right of kings. During his three years' reign, James managed to make enemies of most of his Protestant subjects. He "suspended" the laws against Roman Catholics and appointed them to positions of authority and influence. James also dismissed Parliament and supported himself with subsidies from Louis XIV. At last a number of Whig and Tory leaders, representing both parties in Parliament, invited that sturdy Protestant, William of Orange,¹ to rescue England from Stuart absolutism.

William landed in England with a small army and marched unopposed to London. The wretched king, deserted by his courtiers and his soldiers, soon found himself alone. He fled to France, where he lived the remainder of his days as a pensioner at the court of Louis XIV. Parliament granted the throne conjointly to William and Mary, William to rule during his lifetime and Mary to have the succession, should she survive him.

In settling the crown on William and Mary, Parliament took care to safeguard its own authority and the Protestant religion. It enacted the Bill of Rights, which has a place by the side of Magna Carta and the Petition of Right among the great documents of English constitutional history. This act decreed that the sovereign must henceforth be a member of the Anglican Church. It forbade the sovereign to "suspend" the operation of the laws, or to levy money or maintain a standing army except by consent of Parliament. It also declared that election of members of Parliament ought to be free; that they ought to enjoy freedom of speech and action within the two Houses; and that exces-

The Bill of Rights

¹ See page 701. William had married James's eldest daughter, Mary.

sive bail ought not to be required, or excessive fines imposed, or cruel and unusual punishments inflicted. Finally, it affirmed the right of subjects to petition the sovereign and ordered the holding of frequent Parliaments. These were not new principles of political liberty, but now the English people were strong enough not only to assert, but also to uphold them. They reappear in the first ten amendments to the Constitution of the United States.

At this time, also, England took an important step in the direction of religious liberty. Parliament passed a Toleration Act, conceding to the Dissenters the right of public worship, though not the right of holding any civil or military office. The Dissenters might now serve their God as they pleased, without fear of persecution. Unitarians and Roman Catholics, as well as Jews, were expressly excluded from the benefits of the act. The passage of this measure did much to remove religion from English politics as a vital issue.

The revolution of 1688-'89 A.D. thus struck a final blow at absolutism and divine right in England. An English king became henceforth the servant of Parliament, holding office only on good behavior. An act of Parliament had made him and an act of Parliament might depose him. It is well to remember, however, that the revolution was not a popular movement. It was a successful struggle for parliamentary supremacy on the part of the upper and middle classes — the nobles, squires, merchants, and clergy. England now had a "limited" or "constitutional" monarchy controlled by the aristocracy. Not till the nineteenth century did the common people succeed in establishing a really democratic government in England.

249. England in the Seventeenth Century

The population of England at the close of the seventeenth century exceeded five millions, of whom at least two-thirds lived in the country. Except for London there were only four towns of more than ten thousand

inhabitants. London counted half a million people within its limits and had become the largest city in Europe. Town life

still wore a medieval look, but the increase of wealth gradually introduced many new comforts and luxuries. Coal came into use instead of charcoal; tea, coffee, and chocolate competed with wine, ale, and beer as beverages; the first newspapers appeared, generally in weekly editions; amusements multiplied; and passenger coaches began to ply



A LONDON BELLMAN

Title-page of a tract published in 1616 A.D. It was part of the duties of a bellman, or night-watchman, to call out the hours, the state of the weather, and other information as he passed by.

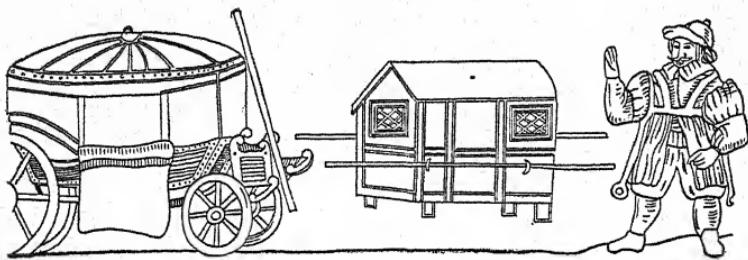
between London and the provincial centers. The highways, however, were wretched and infested with robbers. The traveler found some recompense for the hardships of a journey in the country inns, famous for their plenty and good cheer. The transport of goods was chiefly by means of pack horses, because of the poor roads and the absence of canals. Postal arrangements also remained very primitive, and in remote country districts letters were not delivered more than once a week. The difficulties of travel and communication naturally made for isolation; and country people, except the wealthy, rarely visited the metropolis.

As the population of England increased, old industries developed and new ones sprang up. The chief manufacture was

Economic that of wool, while that of silk flourished after **England** the influx of Huguenots which followed the revocation of the Edict of Nantes.¹ The absence of large textile

¹ See page 606.

mill made it necessary to carry on spinning and weaving in the homes of the operatives. The vast mineral deposits, which in later times became the main source of England's prosperity, were then little worked. Farming and the raising of sheep and cattle still remained the principal occupations. But agriculture was retarded by the old system of common tillage and



COACH AND SEDAN CHAIR

Title-page of a tract published in 1636 A.D.

open fields, just as industry was fettered by the trade monopoly of the craft guilds. These survivals of the Middle Ages had not yet disappeared.

The seventeenth century in England saw a notable advance in science. At this time Harvey revealed the circulation of the blood.¹ Napier, a Scotchman, invented logarithms, which lie at the basis of the higher mathematics. Boyle, an Irishman, has been called the "father of modern chemistry," so many were his researches in that field of knowledge. Far greater than any of these men was Sir Isaac Newton, who discovered the law of gravitation and the differential calculus. During the Civil War a group of students interested in the natural world began to hold meetings in London and Oxford, and shortly after the Restoration they obtained a charter under the name of the Royal Society. It still exists and enrolls among its members the most distinguished scientists of England. The Royal Observatory at Greenwich also dates from the period of the Restoration. Altogether much was being done to uncover the secrets of nature.

Scientific progress

¹ See page 609.

Seventeenth century England produced no very eminent painters or sculptors, though foreign artists, such as Rubens and

Progress Van Dyck, were welcomed there.
of art Among architects the most fa-

mous was Sir Christopher Wren, who did much to popularize the Renaissance style of building.¹ A great fire which destroyed most of old London during the reign of Charles II gave Wren an opportunity to rebuild about fifty parish churches, as well as St. Paul's Cathedral. His tomb in the crypt of the cathedral bears the famous inscription: *Si monumentum requieris, circumspice*: "If you seek his monument, look around you."

English literature in the seventeenth century covered many fields. Shakespeare and Bacon,

Literature the two chief literary ornaments of the Elizabethan Age, did some of their best work during the reign of James I. In 1611 A.D. appeared the Authorized Version of the Bible, sometimes called the King James

Version because it was dedicated to that monarch. The simplicity, dignity, and eloquence of this translation have never been excelled, and it still remains in ordinary use among Protestants throughout the English-speaking world.² The Puritan poet, John Milton, composed his epic of *Paradise Lost* during the reign of Charles II. About the same time another Puritan, John Bunyan, wrote the immortal *Pilgrim's Progress*, a book which gives an equal though different pleasure to children and adults, to the ignorant and the learned. But these are only a few of the eminent poets and prose writers of the age.

Thus, aside from its political importance, the seventeenth century formed a noteworthy period in English history. England until this time had been, on the whole, a follower rather

¹ See page 597.

² Many important corrections were embodied in the Revised Version, published in 1881-1885 A.D. by a committee of English scholars.



DEATH MASK OF
SIR ISAAC NEW-
TON

In the possession of
the Royal Society of
London.

than a leader of Europe. The defeat of the Spanish Armada, the overthrow of Stuart absolutism, and the check Position administered to the aggressive designs of Louis of England XIV were so many indications that England had risen to a place of first importance in European affairs. During this century, too, the American colonies of England began to lay the basis for Anglo-Saxon predominance in the New World.

Studies

1. Give dates for (a) Peace of Utrecht, (b) execution of Charles I, (c) the "Glorious Revolution," and (d) revocation of the Edict of Nantes.
2. For what were the following men notable: Pym; Bossuet; duke of Marlborough; Louvois; Hampden; Mazarin; William III; and Colbert?
3. Explain and illustrate the following terms: (a) balance of power; (b) budget system; (c) absolutism; (d) writ of *habeas corpus*; (e) militarism; (f) "ship-money," and (g) Star Chamber.
4. Compare the theory of the divine right of kings with the medieval theory of the papal supremacy.
5. In what European countries do kings still rule by divine right?
6. What is the essential distinction between a "limited" or "constitutional" monarchy and an "absolute" or "autocratic" monarchy?
7. Why is it very desirable for the United States to adopt the budget system?
8. After what French king was Louisiana named?
9. Why did the French language in the seventeenth century become the language of fashion and diplomacy? Is this still the case?
10. "The age of Louis XIV in France is worthy to stand by the side of the age of Pericles in Greece and of Augustus in Italy." Does this statement appear to be justified?
11. How does the preservation of the balance of power help to explain the Great European War?
12. By reference to the map on page 699 show how far the "national boundaries" of France were attained during the reign of Louis XIV.
13. How did the condition of Germany after 1648 A.D. facilitate the efforts of Louis XIV to extend the French frontiers to the Rhine?
14. Show that in the Peace of Utrecht nearly all the contestants profited at the expense of Spain.
15. Explain: "Rump Parliament"; "Pride's Purge"; the "New Model"; the "Ironsides"; "Cavalier"; and "Roundhead."
16. What circumstances gave rise to (a) the Petition of Right; (b) the Institute of Government; (c) the Habeas Corpus Act; and (d) the Bill of Rights?
17. Why were the reformers within the Church of England called "Puritans"?
18. Contrast the Commonwealth as a national republic with the Athenian and Roman city-states, the medieval Italian cities, the Swiss Confederation, and the United Netherlands.
19. Under what circumstances does the Constitution of the United States provide for the suspension of the writ of *habeas corpus*?
20. Why has the Bill of Rights been called the "third great charter of English liberty"?
21. Show that the revolution of 1688 A.D. was a "preserving" and not a "destroying" revolution.
22. How did the revolution of 1688 A.D. affect the fortunes of Louis XIV?
23. Why did it prove more difficult to establish a despotic monarchy in England than in France during the seventeenth century?
24. What is the present population of England? of "Greater London?"

CHAPTER XXIX

THE EXPANSION OF ENGLAND AND FRANCE IN NORTH AMERICA, 1607-1763 A.D.

250. Mercantilism and Trading Companies

UNTIL 1600 A.D. Spain and Portugal had chiefly profited by the geographical discoveries and colonizing movements of the preceding century. The decline of these two countries enabled Holland, England, and France to step into their place as rivals for colonial empire and the sovereignty of the seas. The Dutch secured the Portuguese possessions in the East Indies, but, except for a few West Indian islands and the settlement of Guiana, did not gain a permanent foothold in the New World. The English and French were more successful. They entered the vast wilderness of North America to conquer, christianize, and civilize the natives and to found there a New England and a New France.

Many motives inspired the colonizing movement of the seventeenth century. Political aims had considerable weight. Both England and France desired colonial dependencies, in order to restrict the overweening power of Spain in the New World. Again, the religious impulse played a part. English and French colonization took on something of the nature of a crusade, for it meant the propagation of the Gospel among "infidels and savages." But the main motive was economic. Colonies were planted in order to furnish the home land with raw materials for its manufactures, new markets, and favorable opportunities for the investment of capital in commerce and industry.

Most European statesmen at this time accepted the principles of the mercantile system. Mercantilism is the name given to an economic doctrine which emphasized the importance of manufactures and foreign trade, rather than agriculture and domestic trade, as sources of national wealth. Some mercantilists even argued that the

prosperity of a nation is in exact proportion to the amount of money in circulation within its borders. They urged, therefore, that each country should so conduct its dealings with other countries as to attract to itself the largest possible share of the precious metals. This could be most easily done by fostering exports of manufactures, through bounties and special privileges, and by discouraging imports, except of raw materials. If the country sold more to foreigners than it bought of them, then there would be a "favorable balance of trade," and this balance the foreigners would have to make up in coin or bullion. As one mercantilist expressed it, the regular means "to increase our wealth and treasure is by foreign trade, wherein we must ever observe this rule: to sell more to strangers yearly than we consume of theirs in value."¹

Large and flourishing colonies seemed essential to the success of the mercantile system. Colonies were viewed simply as estates to be worked for the advantage of the country fortunate enough to possess them. Hence the home government did its best to prevent other governments from trading with its dependencies. At the same time it either prohibited or placed serious restrictions on colonial manufactures which might compete with those of the mother country. Spain and Portugal in the sixteenth century, and now Holland, England and France in the seventeenth century, pursued this colonial policy.

Mercantilism
and colonial
policy

The home government did not itself engage in colonial commerce. It ceded this privilege to private companies organized for the purpose. A company, in return for the monopoly of trade with the inhabitants of a colony, was expected to govern and protect them.

The first form of association was the regulated company. Each member, after paying the entrance fee, traded with his own capital at his own risk and kept his profits to himself. After a time this loose association gave way to the joint-stock company.

Regulated
and joint-
stock
companies

The members contributed to a general fund and, instead of

¹ Thomas Mun, *England's Treasure by Foreign Trade*, London, 1664, chap. ii.

trading themselves, appointed a few of their number to conduct the business. Each one who invested his capital would then receive a "dividend" on his "shares" of the joint stock, provided the enterprise was successful. The joint-stock companies of the seventeenth century thus served as a connecting link with modern corporations.

Trading companies were very numerous. For instance, England, Holland, France, Sweden, and Denmark, as well as Examples of Scotland and Prussia, each chartered its own trading companies "East India Company." There were English companies organized for trade with Russia, the Baltic lands, Turkey, India, China, Morocco, Guiana, the Bermudas, the Canaries, and Hudson Bay. Still other companies colonized North America.

251. The English Settlement of Virginia and Massachusetts

Englishmen, under the Tudors, had done very little as colonists. Henry VII, indeed, encouraged Cabot to make the Lateness of English colonization discoveries of 1497-1498 A.D. on which the English claims to North America were based. During Elizabeth's reign Sir Martin Frobisher explored the coasts of Greenland and Labrador, and another "sea-dog," Sir Humphrey Gilbert, sought without success to colonize Newfoundland. Gilbert's half-brother, Sir Walter Raleigh, planted a settlement in the region then called Virginia, but lack of support from home caused it to perish miserably.¹ The truth was that sixteenth-century Englishmen had first to break the power of Spain in Europe before they could give much attention to America. Only after the destruction of the Spanish Armada in 1588 A.D.² were they in a position to establish American colonies without interference from Spain.

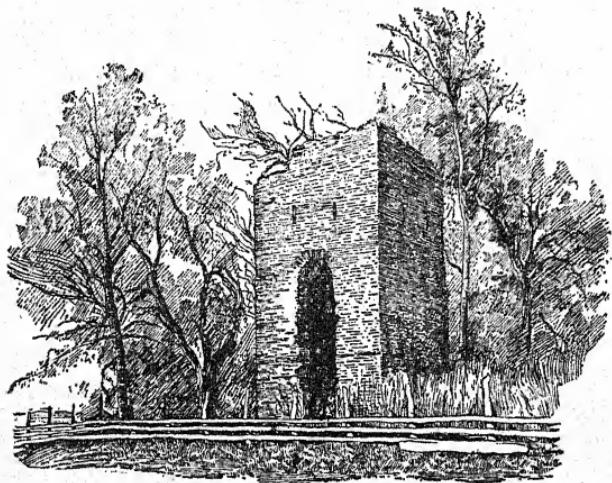
Having found the task of private colonization too great for his energies and purse, Raleigh assigned his interests in Virginia

¹ See page 639.

² See page 679.

to a group of merchants and adventurers. For several years nothing was done, but at last in 1606 A.D. they obtained from James I a charter for the incorporation of two joint-stock companies, one centering in London and the other in Plymouth. The charter claimed for England all the North American continent from the thirty-fourth to the forty-fifth degrees, north latitude.

The London
and Plymouth
companies,
1606 A.D.



RUINS OF THE BRICK CHURCH AT JAMESTOWN

Jamestown is now an island, for the sandy beach which once connected it with the mainland has disappeared. Only the ruins of the brick church erected in 1639 A.D. and some of the tombs in the churchyard remain.

The London company had the exclusive right to colonize the territory between Cape Fear and the Potomac River, and the Plymouth company had a similar right in the area between the Hudson River and the Bay of Fundy.¹ Both companies might occupy the intervening region, but neither was to establish a colony within one hundred miles of a settlement made by the other.

The London Company promptly took steps to colonize its share of Virginia. On New Year's Day, 1607 A.D., a party of

¹ See the map on page 735.

one hundred and twenty men left the shores of England and after four wearisome months on the ocean reached the capes of Chesapeake Bay.¹ They entered the bay, and on a peninsula in the broad river which they named after the king who gave them their charter founded Jamestown, the first permanent settlement of Englishmen in the New World.

Colonization in the seventeenth century formed a death-struggle with nature; and the privations endured by the settlers of Virginia are a familiar story in American history.

Virginia Of more than six thousand people who arrived between 1607-1624 A.D., four fifths died of hunger and disease or at the hands of the Indians. The colony would doubtless have disappeared like its predecessors, but for the energy and determination of Captain John Smith, who forced the idlers to work and coaxed or bullied the Indians into supplying food. The future of Virginia was not assured till the colonists turned to tobacco raising, for which the yellow soil is unsurpassed in the world. "The weed," as King James called it in derision, brought a high price abroad, and its cultivation quickly became the principal industry of Virginia. It was the only staple product which the colony exported to England.

The London Company did not long enjoy the favor of James I. He had no liking for the Puritans who controlled it and turned the meetings of the stockholders into political gatherings for resistance to the king's measures. James finally brought suit against the company in the courts and had its charter annulled. Virginia now became a royal colony and so remained throughout the colonial period, except for a few years of Puritan supremacy in England. The English king appointed the governor, but as a rule allowed the settlers to manage their own affairs.

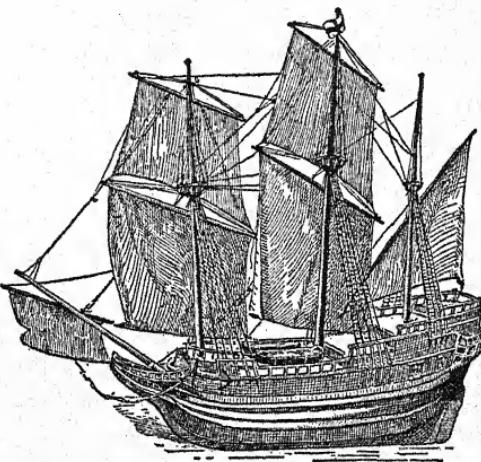
The colonization of New England was begun by the Pilgrims, who belonged to the sect of Independents or Separatists.²

¹ Named Cape Henry and Cape Charles, for the two sons of James I.

² See page 712.

Persecuted by Elizabeth and James I, many Separatists went to Holland, where liberty of conscience was allowed. But the prospect of losing their English speech and customs among the Dutch did not please them, and presently the exiles began to long for another home, where "they might more glorify God, do more good to their country, better provide for their posterity, and live to be more refreshed by their labors, than ever they could do in Holland." Accordingly, one congregation, dwelling at Leyden, decided to emigrate to America. Having obtained from the London Company a patent to colonize within the limits of Virginia, a party of one hundred and two men, women, and children set sail in the *Mayflower*. They intended to settle somewhere south of the Hudson River, but when they sighted land it was the peninsula of Cape Cod. After exploring the coast, the emigrants came to the sheltered harbor which John Smith had already named Plymouth on his map, and here they landed.

The Pilgrims found themselves outside the territory granted to the London Company and hence could not use their patent for colonization. Before leaving the *Mayflower*, therefore, they took steps to provide for the orderly rule of their little community. The leaders of the party signed their names to a compact, establishing a "civil body politic," and they promised to obey all laws necessary for the "general good." This document,



THE "MAYFLOWER"

From the model in the Smithsonian Institution
at Washington.

The
Mayflower
Compact,
1620 A.D.

too vague to be called a constitution, nevertheless reveals the Pilgrim instinct for self-government.

To settle on the New England coast in mid-winter was a grim business. More than half of the Pilgrims died before Plymouth spring came, and after ten years they had increased to little more than three hundred. Yet the Pilgrims did not despair, for they were determined to found a



CAPTAIN JOHN SMITH'S MAP OF NEW ENGLAND

In 1614 A.D., Captain John Smith explored the American coast from Maine to Cape Cod and called the country New England. On the map which he drew the young son of James I, afterwards Charles I, gave English and Scottish names to more than thirty places. Of these, Charles River, Cape Ann, and Plymouth still remain as originally designated.

religious asylum in the American wilderness. "Let it not be grievous to you," said their friends in England, "that you have been instruments to break the ice for others; the honor shall be yours to the world's end." And instruments they were. The Pilgrim settlement at Plymouth formed the forerunner of that

great Puritan exodus which in the third decade of the seventeenth century colonized Massachusetts.

The colony of Massachusetts¹ had its origin in the desire of the Puritans to found a self-governing community far removed from Stuart absolutism in politics and religion. Some Puritan leaders purchased a large tract of land from the Plymouth Company and obtained from Charles I a charter incorporating them as the Company of Massachusetts Bay. The "great emigration" began in 1630 A.D., under the guidance of John Winthrop, who served as the first governor. The settlers established themselves at Salem, Boston, Charlestown, and other places on Massachusetts Bay. During the next ten years more than twenty thousand Puritans left England for America. This was the period when Charles I ruled without a Parliament, and when Archbishop Laud harried so cruelly all who did not conform to the established Church.² After the opening of the Long Parliament in 1640 A.D. the Puritans found enough to do at home, and Massachusetts received few more immigrants during the colonial period.

The charter which Charles I gave to the Puritans did not require that the seat of government should be in England, as had been the case with previous grants. Accordingly, the company decided to take its charter to Massachusetts and to found there an almost independent state. King Charles was too busy with domestic problems to interfere with these bold Puritans overseas, and their friend, Cromwell, after his rise to power,

Massachusetts,
1630-1640
A.D.



JOHN WINTHROP

After the original in the Massachusetts Senate Chamber, Boston.

Massachusetts a royal colony, 1691 A.D.

¹ An Algonkin Indian word meaning "Great Hills."

² See pages 707-708

did not molest them. Charles II, however, took away their cherished charter, and James II treated the liberties of Englishmen in America with the same contempt with which he treated their liberties at home. Soon after his accession William III granted them a new charter. It confirmed the right of the people to be governed by a legislature of their own choosing, but required them to accept a governor appointed by the king. Henceforth Massachusetts formed a royal colony.

252. The Thirteen Colonies

Massachusetts was the foremost of the Puritan settlements. Before the end of the seventeenth century it had absorbed

The New England colonies Plymouth and had thrown out the off-shoots which presently became Rhode Island, Connecticut, and New Hampshire.¹ These four New England colonies formed a distinct geographical group, while the circumstances of their foundation also gave them a political and religious character unlike that of the other colonies.

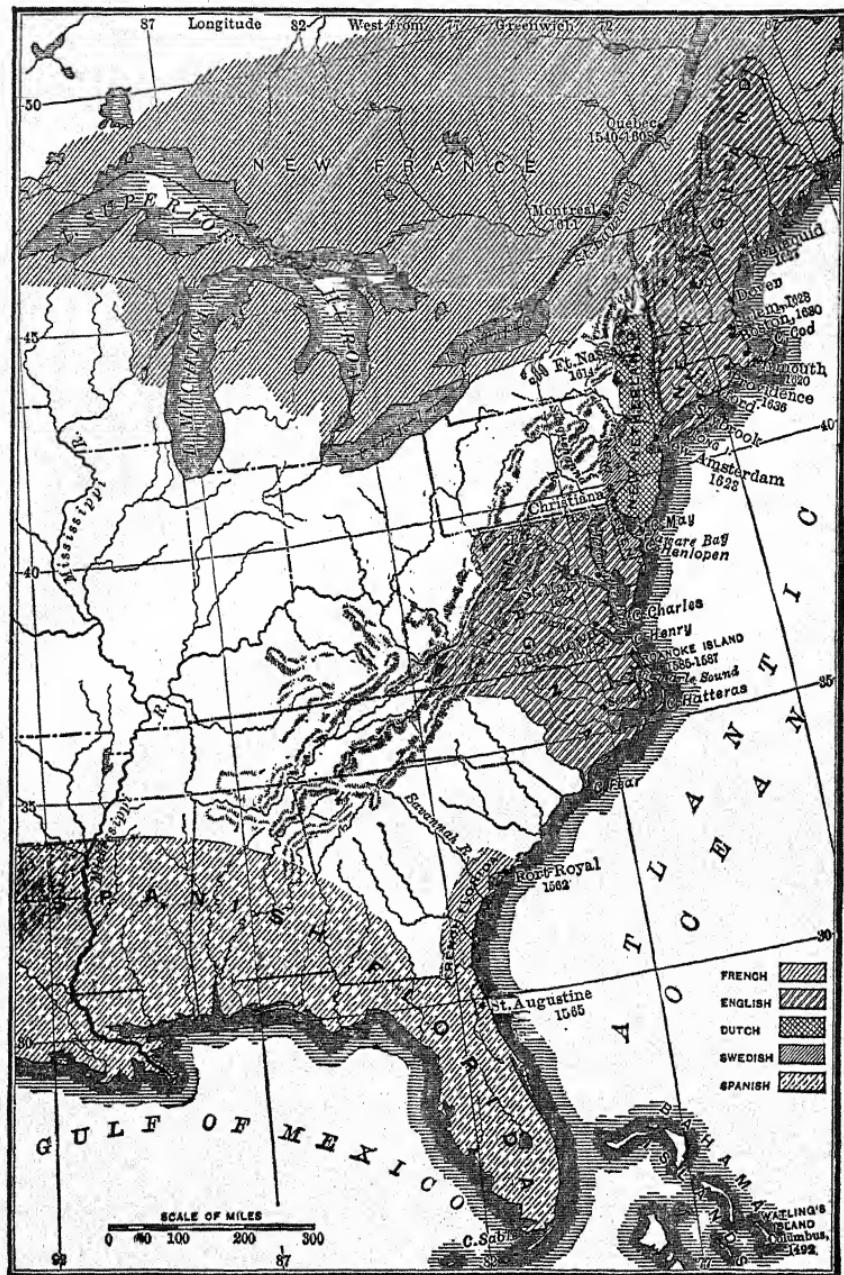
Around Virginia as their center grew up another group of colonies, with a history and character in many respects unlike those of New England. To the north of Virginia Maryland arose the colony of Maryland, which Charles I granted to George Calvert, Lord Baltimore. He died before the charter was actually issued, and it was given to his son, Cecil, who established the first settlement. Maryland, so called in honor of the queen of England, became a refuge for persecuted Roman Catholics, as well as a great family estate of the barons of Baltimore. The charter conferred upon them the rights and privileges of feudal lords. They owned the land, appointed officers, and made the laws with the assistance of the free settlers. Maryland, therefore, stands as the type of a proprietary colony.

To the south of Virginia arose the colony of Carolina, out of

¹ The territory now included within Vermont was claimed by both New York and New Hampshire in colonial times. Maine continued to be a part of Massachusetts until 1820 A.D.

The Thirteen Colonies

735



THE EXPLORATION OF NORTH AMERICA BY THE MIDDLE OF THE SEVENTEENTH CENTURY

a grant by Charles II to a number of nobles whose property had been confiscated in the Great Rebellion. The Carolinas charter created a proprietary form of government similar to that of Maryland. It proved to be very unpopular, however, and in the eighteenth century the two Carolinas — for they had now divided — voluntarily put themselves under the king's protection as royal colonies.

The most important colonial achievement of the reign of Charles II was the filling up of the gap between the northern and southern colonies. In this central region English settlement began as the result of conquest from another European power. New York was originally New Netherland, a Dutch colony planted by the Dutch West

New York
and New
Jersey

India Company. In 1664 A.D. the colony passed into the hands of the English. Charles II granted it to his brother James, duke of York and Albany, who afterwards became king of England. James, in turn, bestowed the region between the Hudson and Delaware rivers to two court favorites, and it received the name of New Jersey. The English possessions now stretched without a break along the whole Atlantic coast from Nova Scotia to Florida.

WILLIAM PENN

At the age of twenty-two. After the portrait attributed to Sir Peter Lely.

The colony of Pennsylvania likewise dated from the time of Charles II, who granted it to William Penn, the Quaker, as an asylum for his sect. Penn was made proprietor, with much the same rights which Lord Baltimore possessed in Maryland. The small Swedish settlement on the Delaware had been established by the South Company of Sweden, under the auspices of Gustavus Adolphus,

Pennsylvania
and Delaware



who hoped that it would become the "jewel of his kingdom." The Dutch soon annexed New Sweden, only to relinquish it, together with their own colony, to the English. William Penn secured a grant of the Delaware country, but at the opening of the eighteenth century it became a separate colony.

The southernmost of the thirteen colonies was also the last to be settled. James Oglethorpe, a gallant English soldier, founded Georgia in 1733 A.D., partly as a military outpost against the Spaniards, but chiefly as a resort for poor debtors. The colony received its name in honor of the reigning king, George II.

In 1688 A.D., at the time of the "Glorious Revolution," North America contained nearly three hundred thousand subjects of England. By 1763 A.D., the year which marks the close of the colonial period and the beginning of the Revolutionary epoch, the white population of British North America had increased to a million and a quarter, or four-fold. Most of the people lived in the thirteen

A brief Account of the
Province of Pennsylvania.
Lately Granted by the
K I N G,
Under the GREAT
Seal of England,
to
WILLIAM PENN
AND HIS
Heirs and Assigns.

Since (by the good Providence of God, and the Favour of the King) a Country in America is fallen to my Lot, I thought it not less my Duty, than my Honest Interest, to give some publick notice of this to the World, that those of our own or other Nations, that are inclin'd to Transport Themselves or Families beyond the Seas, may find another Country added to their Choice; that if they shall happen to like the Place, Conditions, and Government, (so far as the present Infancy of things will allow us any prospect) they may, if they please, fix with me, in the Province, hereafter described.

I. The KING'S Title to this Country before he granted it.
It is the *Jus Catinum*, or Law of Nations, that what ever Waste, or unoccupied Country, is the Discovery of any Prince, it is the right of that Prince that was at the Charge of the Discovery: Now this Province is a Member of that part of America, which the King of England's Ancestors have been at the Charge of Discovering, and which they and he have taken great care to preserve and Improve.

J. William

FIRST PAGE OF PENN'S "ACCOUNT OF
PENNSYLVANIA"

Reduced facsimile.

colonies, and only about one-third of them in 1763 A.D. had been born outside of America.

Both New England and the southern colonies were chiefly English in blood. Many immigrants also came from other Anglo-Saxon parts of the British Isles, especially the so-called expansion Scotch-Irish — really Englishmen who had settled in the Lowlands of Scotland and afterwards in northeastern Ireland. The emigrants from Continental Europe included French Huguenots, after the revocation of the Edict of Nantes,¹ and Germans from the Rhenish Palatinate so devastated by Louis XIV.² The population of the middle colonies was far more mixed. Besides English and a sprinkling of Celtic Scotch and Irish, it comprised Dutch in New York, Swedes in Delaware, and Germans in Pennsylvania. But neither France, Holland, Sweden, nor Germany contributed largely to the settlement of the American colonies. To England alone, of all the European countries of the seventeenth century, do we trace our descent as a nation.

253. The Transit of Civilization from England to America

Almost everywhere in the colonies the English language prevailed, not, however, without quaint modifications of spelling and pronunciation introduced by emigrants from different parts of England. Along with words the emigrants brought many proverbs and traditional sayings. Some of them were afterwards printed by Benjamin Franklin in *Poor Richard's Almanac*. Old ballads, once sung in medieval England, were chanted in colonial America. Old fairy tales and nursery rhymes, which had delighted generations of English children, found equally appreciative audiences in the American wilderness. All these varieties of folk-literature were not at first written down, but were carried in the memory by young and old.

Nearly all the popular festivals of the colonists came from England. The only important exception was Thanksgiving

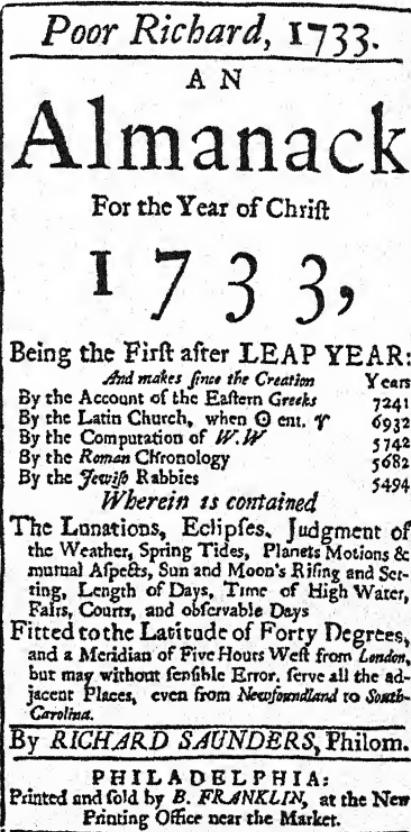
¹ See page 696.

² See page 700.

Day, which the Pilgrims began to celebrate immediately after their first harvest. Many superstitions of the Middle Ages, including those relating to astrology, unlucky days, demons, and magic, crossed the Atlantic to the New World. The belief in witchcraft was very common, and at Salem, Massachusetts, in 1692 A.D. twenty persons suffered death for this supposed crime. Witchcraft persecutions also occurred in several other colonies.

Almost every variety of Protestantism was represented in the colonies. The Church of England from the start had its strongholds in Virginia, Religion Maryland, and the Carolinas, and later in New York. After the Revolutionary War it took the name of the Protestant Episcopal Church, but retained nearly all the Anglican doctrines and ceremonies. Puritanism flourished especially in Massachusetts and Connecticut. The Puritans' churches usually had the

Congregational¹ form. Baptists were numerous in Rhode Island and Quakers in Pennsylvania and New Jersey. Wherever the Scotch-Irish settled, they established Presbyterian churches.



A TITLE-PAGE OF POOR RICHARD'S
ALMANAC

Reduced facsimile

¹ See page 664, note 1.

Religious intolerance, which drove the Puritans to Massachusetts, continued to thrive in their midst. They had gone out into the wilderness to found a religious community of their own; and they wished to keep it ^{Separation of church and state} Puritan. Anglicans and Roman Catholics, Baptists and Quakers, were long excluded from Massachusetts. When Roger Williams, preaching absolute freedom of conscience, came to the colony, he encountered only opposition and had to take refuge among the Indians south of the Massachusetts line. He here established Providence Plantation, later to become Rhode Island (1636 A.D.). The new settlement formed an asylum for those whom the Puritan colonists persecuted. In it both Christians and non-Christians enjoyed the same privileges as citizens. The principle of the separation of church and state, thus early expressed by Roger Williams, was afterwards written into the American Constitution.

The Toleration Act of 1689 A.D.¹ commended itself to the colonists, most of whom were Dissenters or Nonconformists.²

^{Religious toleration} It was generally reënacted by the colonial assemblies, including those of Massachusetts, New York, and Virginia. Religious toleration, however, did not extend to Roman Catholics, who encountered much jealousy and suspicion. Rhode Island in the eighteenth century turned back from the noble ideas of Roger Williams and disfranchised Roman Catholics. Maryland began with a broad measure of toleration, for Lord Baltimore had opened the colony to Anglicans and Puritans, as well as Roman Catholics. Later, when the Protestants became a majority in Maryland, severe anti-Catholic laws were passed. Even liberal Pennsylvania did not allow Roman Catholics to share in the government, though no repressive legislation was directed against them. Outside of that colony they were under many disabilities until after the Revolution. Jews were never very numerous in colonial America. They enjoyed freedom of worship, but did not possess political rights.

¹ See page 721.

² See page 718.

The Puritan clergy were generally well educated; and some of them were very learned. They introduced into the New World the English tradition in favor of higher ^{Higher} education. Harvard College opened its doors as ^{education} early as 1636 A.D. and Yale, Harvard's present rival, started in 1700 A.D. Before the end of the colonial period other colleges or universities existed in New York (King's, later Columbia), New Jersey (Princeton), Pennsylvania, and Virginia (William and Mary¹). These institutions devoted themselves chiefly to the training of ministers of one faith or another. Latin schools and academies were also founded, especially in New England, to prepare students for college.

New England led the other colonies in providing for popular education. Every town in Massachusetts and Connecticut had to support a school where children could learn ^{Common} to read and write. Parents were expected to pay ^{schools} the teachers, whenever possible, but even poor children could obtain the rudiments of an education. The Puritans were the first to recognize that common schools are the pillars of democracy.* The middle and southern colonies did not have a system of popular education. A Virginia governor could even thank



A PAGE FROM THE "NEW ENGLAND PRIMER"

* Named after King William III and his queen.

God that there were no free schools or printing in the colony. Learning, he believed, bred heresies, and the printing press spread them. The fact that in the South education was for the few and not for the many reflected the aristocratic conditions that prevailed there.

254. Economic Development of the Colonies

Farming was the chief occupation in colonial times. The colonists not only fed themselves, but also exported large quantities of wheat, rice, tobacco, indigo, and other products to the West Indies and the mother country. Many vegetables and fruits known in Europe early made their way to America, but did not displace the native potato in importance. The clearing of the land for agriculture led to a large export of lumber in the shape of boards, shingles, masts, and spars, and to the production of naval stores, such as tar, pitch, and turpentine. Cattle raising was carried on to a considerable extent, especially in the South. New England found a source of wealth in its fisheries of cod, mackerel, and whale, while all the colonies enjoyed a very profitable trade in furs.

Geographic and climatic conditions largely account for the different systems of land holding in colonial America. New

England, so mountainous, so ill-provided with navigable rivers and good harbors, with a sterile soil and a harsh climate, naturally became a region of small farms and diversified crops. The circumstances of its colonization also helped to produce this result. The New Englanders settled in agricultural villages like those of the old England from which they came.¹ Meadow, forest, and waste remained the common possession of the villagers, but each man received a share of the arable land to own and cultivate himself. In order to prevent the growth of large estates, the practice of primogeniture² was forbidden. This system of land tenure fostered a democratic spirit in New England.

Small farming and individual ownership of the land generally

¹ See page 434.

² See page 417 and note 1.

prevailed in the middle colonies. In New York, however, there were extensive estates on the Hudson, originally granted to the Dutch colonists and by them subdivided and rented out to tenant farmers. No colonies in the middle and southern aristocrats in America so nearly resembled the feudal nobility of the Old World as these Dutch proprietors, or patroons. Virginia and Maryland, with their great bays and rivers, wide stretches of fertile land, and genial climate, proved to be well adapted to tobacco farming on a large scale. The colonists settled, not in compact villages, but in private plantations along the banks of the rivers. As time went on, the size of the plantations steadily increased and rose as high as twenty thousand acres. They were cultivated by white servants and negro slaves, neither of whom had any rights in the soil. The outcome of these conditions was social inequality and the growth of an aristocratic class of planters. A similar aristocracy grew up in the Carolinas and Georgia, where rice and indigo competed with tobacco as staple crops.

The exploitation of a vast and undeveloped continent created a keen demand for unskilled labor. Laborers were few and wages were high. On New England farms and those in the middle colonies the work was largely performed by the owner and the members of his family, sometimes with the assistance of hired "help." Indentured¹ white servants also formed an important element in many colonies, particularly in Virginia, Maryland, and Pennsylvania. Of these, some were voluntary servants, or "redemptioners," who sold their services for a limited term, usually five years, to pay their expenses to America. After receiving freedom, they often acquired farms of their own and became respected members of society. The involuntary servants included criminals, vagrants, and kidnapped children, who were transported from England by the shipload. The prevalence of negro slavery in the South made it difficult for indentured servants to find profitable and honorable employment after the expiration of their term of

¹ An indenture is a contract by which an apprentice is bound to a master, or a servant to service in a colony.

service. They gradually formed the class of "poor whites," or, as the negro dubbed them, "mean white trash."

The first negroes arrived in 1619 A.D. — a fateful date in American history — from a Dutch ship which touched at Jamestown. Thus began the African slave trade, which was to be carried on for nearly two hundred years. Slaves were brought from the West Indies and afterwards direct

Negro
slavery

This Indenture MADE the Third Day of May
in the Year of our Lord one thousand, seven hundred and eighty-four, BETWEEN
Alex' Beard of Braughsham in the County of Devon Taylor
John Dukay of Cullerbarry in the said County — his Assigns of the one Part, and John Dukay of Cullerbarry
in the said County — his Assigns of the other Part,
WITNESSETH, that the said Alex' Beard doth hereby covenant, promise and grant, to and with the said John Dukay — his — Executors, Administrators and Assigns, from the Day of the Date hereof until the first and next Arrival at Philadelphia — in America, and after for and during the Term of Four Years to serve in such Service and Employment as the said John Dukay — or his Assigns shall there employ him according to the Custom of the Country in the like Kind. In Consideration whereof the said Alex' Beard — doth hereby covenant and grant to and with the said John Dukay — to pay for his Passage, and to find allow him Meat, Drink, Apparel and Lodging, with other Necessaries, during the said Term; and at the End of the said Term to pay unto him the usual Allowance, according to the Custom of the Country in the like Kind. IN WITNESS whereof the Parties above-mentioned to these Indentures have interchangeably put their Hands and Seals, the Day and Year first above written.

Signed, Sealed, and Delivered,
in the Presence of

A REDEMPTIONER'S INDENTURE

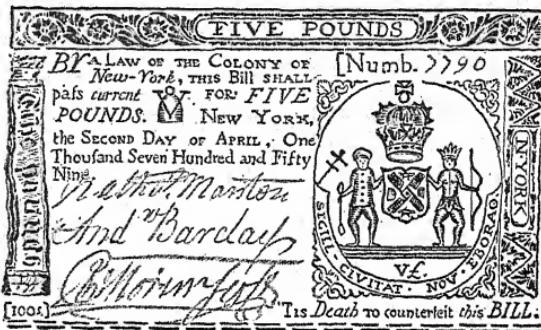
from Africa. In 1763 A.D. they numbered about four hundred thousand, of whom three-fourths lived in the colonies south of Maryland. Slaves were least numerous in New England, not because of any widespread moral sentiment against keeping them, but simply because New England had no plantations of tobacco, rice, and cotton on which their labor could be profitably employed. Slaves did not make good farmers or seamen. They were equally inefficient as traders or artisans.

The contrasts between North and South in systems of land tenure and labor make it easy to understand why Maryland,

Virginia and the Carolinas remained chiefly agricultural during the colonial era, while Pennsylvania, New York, and Massachusetts developed both manufactures and commerce. There were many household industries, including those of nails and other small articles of iron, pottery, wooden implements, shoes, and coarse textiles. The distillation of molasses into rum, much of which was sent to West Africa in exchange for slaves, formed a profitable business. Shipbuilding became a very important industry in New England. That section also had an extensive commerce with other colonies, the West Indies, and Europe.

The development of manufactures in the colonies was retarded by lack of capital and credit, scarcity of labor, high wages, and the greater profits often to be gained from agriculture, lumbering, and the fisheries. Furthermore, the English government, following the principles of the mercantile system, imposed various restrictions on colonial manufactures. Thus, it prohibited the exportation of woolen goods and beaver hats, not only to England, but also from one colony to another, and forbade the colonists to set up iron or steel mills. Such restrictions protected English manufacturers against competition and gave them a monopoly of the colonial markets.

The English government also interfered with the commerce of the colonies. As early as 1651 A.D. the "Rump Parliament" passed the first Navigation Act, which prohibited the importation into England of goods from Asia, Africa, or America, except in English or colonial



NEW YORK COLONIAL PAPER MONEY

Colonial
manufactures
and
commerce

Restrictions
on colonial
manufactures

Restrictions
on colonial
commerce

ships. The act was intended to deprive the Dutch of the carrying trade between England and other countries. A subsequent act provided that tobacco and certain other "enumerated goods" should be exported from the colonies direct to England. Still another act required that all imports to the colonies must come through England. The colonists put up with this legislation for many years, partly because it was not well enforced and partly because they needed the help of England against the French. After the conquest of Canada had freed them from the danger of foreign domination, they began that resistance to the measures of Parliament and George III which ended in the Revolution.

255. Political Development of the Colonies

All the colonists possessed the private rights which Englishmen had won during centuries of struggle against despotic kings. Free speech, freedom from arbitrary imprisonment as secured by the writ of *habeas corpus*, and trial by jury formed part of our legal inheritance from England. These and other private rights were embodied in the Common law,¹ as introduced into colonial America. At the time of the Revolution the Common law was adopted by the several states, thus becoming the foundation of our own system of jurisprudence.

The English principle of representation was also carried to the New World. Each colony had a representative assembly modeled after the House of Commons. Virginia early led the way. The Puritans, who had gained control of the London Company, permitted the Virginia colonists to form an assembly consisting of two deputies freely elected by the inhabitants of each settlement. The House of Burgesses, as it soon came to be called, met for the first time in 1619 A.D., in the chancel of the little church at Jamestown. A few years later (1634 A.D.) the freemen of each Massachusetts town were allowed to send two deputies to act for them at the General Court of the colony. New York, which

¹ See page 502.

had been a Dutch possession, was the last of the colonists to receive representative self-government (1684 A.D.).

The assemblies of Virginia, Massachusetts, New York, and the other colonies were more truly representative of the great body of the people than was the English Parliament of the period. In England a small number of persons — nobles, country squires, and rich merchants — controlled elections to the House of Commons.¹ In the colonies, on the other hand, all free adult white men, who owned a moderate amount of property, usually had the right to vote. Religious qualifications, limiting the franchise to Protestants, also existed in some of the colonies.

The separation of Parliament into two houses, which had prevailed in England since the fourteenth century,² accustomed the colonists to the bicameral system. In all but two of the colonies the legislature consisted of a representative assembly, forming a lower house, and a small council, forming an upper house.³ The council assisted the governor and had some power of amending the acts of the assembly.

The governor served as the link between the colonists and England. In Rhode Island and Connecticut he was elected by the people; in Maryland and Pennsylvania⁴ he was appointed by the hereditary proprietor; and in the other (royal) colonies he was named by the king. The governor might veto the bills passed by a colonial legislature. Just as quarrels between king and Parliament were frequent in England, so in colonial America there was constant wrangling between governor and assembly, especially over money matters. The assembly held the purse-strings, however, and usually triumphed by refusing to grant supplies until the governor came to its terms.

The unit of representation in the assemblies of the southern

¹ See page 721.

² See page 507.

³ Pennsylvania and Georgia did not adopt the two-house arrangement until after the Revolution.

⁴ Delaware had the same governor as Pennsylvania.

colonies was the county, corresponding to the English shire. The southern county also formed a judicial area. Justices of the peace, chosen from the more important landowners of the county, met regularly as a court to try cases and assess taxes. The governor appointed the justices of the peace, as well as the sheriff, who executed their judgments. This system of local government tended to concentrate power in the hands of a few members of the aristocracy. It developed

naturally from the large size of southern plantations, the absence of town life, and the social barriers between country gentry and "poor whites."

A much more democratic system of local government grew up in New England, where the colonists settled in compact communities and where class distinctions, though noticeable, were not extreme. The citizens of a

New England town, or township, governed themselves directly and sent their own representatives to the colonial assemblies. In frequent town meetings they discussed all local affairs, made appropriations for all local expenses, and chose the town officials. The titles of these officials, as well as their functions, were often borrowed from the mother-land, showing that the colonists reproduced on American soil the characteristic features of old English town government.

The middle colonies, which included compact settlements as well as large agricultural areas, adopted a mixture of the new Mixed town and county government England and southern systems. Here both town and county were found, each with its elective officers. This mixed system now prevails in perhaps most of the American states.

No close political ties united the colonies. The differences between them in industries, religion, manners, and customs



JOIN OR DIE

A device printed in Franklin's newspaper, the "Pennsylvania Gazette," Shows a wriggling rattlesnake cut into pieces, with the initial letter of a colony on each piece.

prevented their effective coöperation. Yet preparations for union there had been, and signs of its coming. *Disunion of As early as 1643 A.D. Massachusetts, Connecticut, the colonists New Haven (then a separate colony), and Plymouth entered into a league "for mutual help and strength in all our future concerns."* This league, known as the United Colonies of New England, held together for forty years. In 1754 A.D. delegates from seven colonies met in the Albany Congress and discussed Benjamin Franklin's plan for forming a defensive union of all the colonies. The plan fell through, but it set men to thinking about the advantages of federation. After the close of the French and Indian War in 1763 A.D., the colonists, who had learned the value of concerted action against a common foe, began to unite in defense of their rights against king and Parliament.

256. French Settlements in North America

At the opening of the seventeenth century the French had gained no foothold in the New World. For more than fifty years after the failure of Cartier's settlement,¹ they were so occupied with the Huguenot wars *Lateness of French colonization* that they gave little thought to colonial expansion. The single exception was the ill-starred colony which Admiral de Coligny² attempted to establish in Florida (1564 A.D.). The Spaniards quickly destroyed it, not only because the settlers were Protestants, but also because a French settlement in Florida directly threatened their West Indian possessions. The growing weakness of Spain, together with the cessation of the religious struggle, made possible a renewal of the colonizing movement. The French again turned to the north, attracted by the fur trade and the fisheries, and founded Canada during the same decade that the English were founding Virginia.

The first great name in Canadian history is that of Samuel de Champlain, who enjoyed the patronage of Henry IV. In

¹ See pages 638-639.

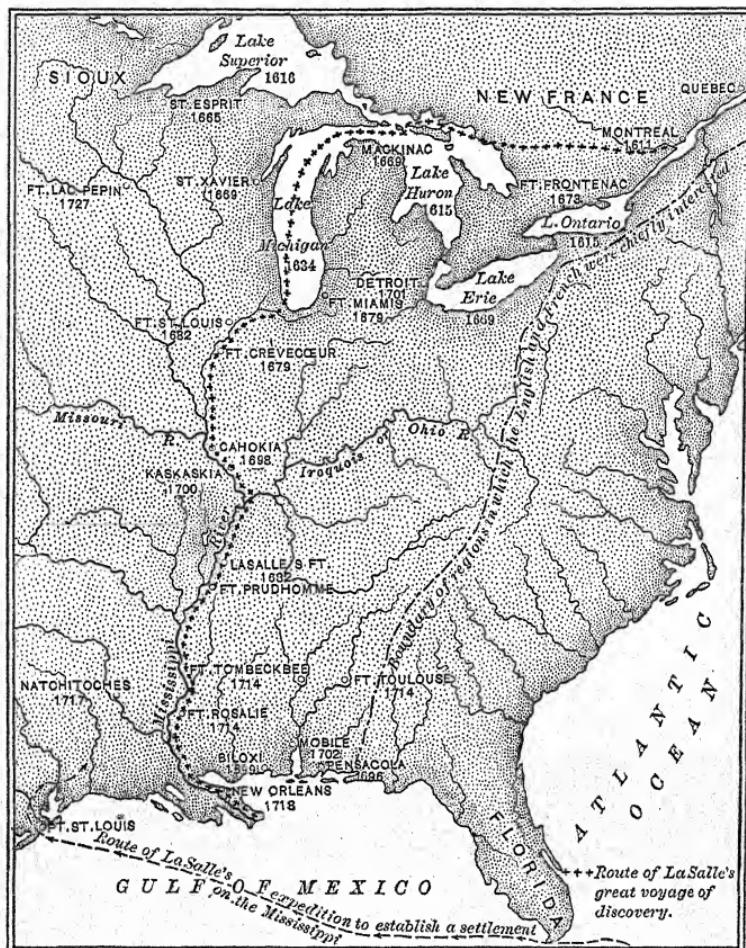
² See page 680.

Champlain and Canada a series of memorable expeditions Champlain explored the coast of Maine and Massachusetts as far south as Plymouth, discovered the beautiful lake now called after him, traced the course of the St. Lawrence River, and also came upon lakes Ontario and Huron. In 1608 A.D. he set up a permanent French post at Quebec. Three years later he founded Montreal. Champlain served as the first governor of Canada and until his death labored unceasingly to develop the new colony.

The seventeenth century was an era of missionary zeal in the Roman Catholic Church, and Canada became the favorite mission field. Champlain brought in the Franciscans, who were followed in greater numbers by Jesuit missions in Canada the Jesuits. The story of the Jesuits in North America is an inspiring record of self-sacrifice and devotion. Many of them suffered martyrdom at the hands of the Indians. The journeys made by the Jesuits in the wilderness of the Northwest added much to geographical knowledge, while their mission stations often grew into flourishing towns. After Cardinal Richelieu had forbidden the Protestants to settle in Canada, the Jesuit influence there became dominant and has not yet entirely disappeared, in spite of a century and a half of English rule.

When Colbert, the great minister of Louis XIV, came to power, the exploration of Canada went on with renewed energy. Hitherto La Salle and to the French had been spurred by the hope of Louisiana finding in the Great Lakes a western passage to Cathay. Joliet, the fur trader, and Marquette, the Jesuit missionary, believed they had actually found the highway uniting the Atlantic and the Pacific when their birch-bark canoes first glided into the upper Mississippi. It was reserved for the most illustrious of French explorers, Robert de La Salle, to discover the true character of the "Father of Waters" and to perform the feat of descending it to the sea (1682 A.D.). He took possession of all the territory drained by the Mississippi for Louis XIV, naming it Louisiana.

Where La Salle had shown the way, missionaries, fur-traders,



LA SALLE'S EXPLORATIONS

hunters, and adventurers quickly followed. The French now began to realize the importance of the Mississippi valley, which time was to prove the most extensive fertile area in the world. Efforts were made to occupy it and to connect it with Canada by a chain of forts reaching from Quebec and Montreal on the St. Lawrence to New Orleans¹

¹ Founded in 1718 A.D. and named after the Duc de Orléans, who was regent of France during the minority of Louis XV. See page 702, note 2.

at the mouth of the Mississippi. All of the continent west of the Alleghenies was to become a New France, a Roman Catholic and despotic empire after the pattern of the mother country.

However audacious this design, it seemed not impossible of fulfilment. New France, a single royal province under one military governor, offered a united front to the divided English colonies. The population, though small compared with the number of the English colonists, consisted mostly of men of military age, good fighters and aided by numerous Indian allies. But lack of home support offset these real advantages. At the very time when the French were contending for colonial supremacy they were constantly at war in Europe. They wasted on European battlefields the resources which might otherwise have been expended in America. The failure of France to become a world-power must be ascribed, therefore, chiefly to the mistaken policy and bad government of Louis XIV and Louis XV.

257. The Rivalry of France and England in North America

The struggle between France and England began, both in the Old World and the New, in 1689 A.D., when the "Glorious Revolution" drove out James II and placed William of Orange on the English throne as William III. The Dutch and English, who had previously been enemies, now became friends and united in resistance to Louis XIV. The French king not only threatened the Dutch, but also incensed the English by receiving the fugitive James and aiding him to win back his crown. England at once joined a coalition of the states of Europe against France. This was the beginning of a new Hundred Years' War between the two countries.¹ The struggle extended beyond the Continent, for

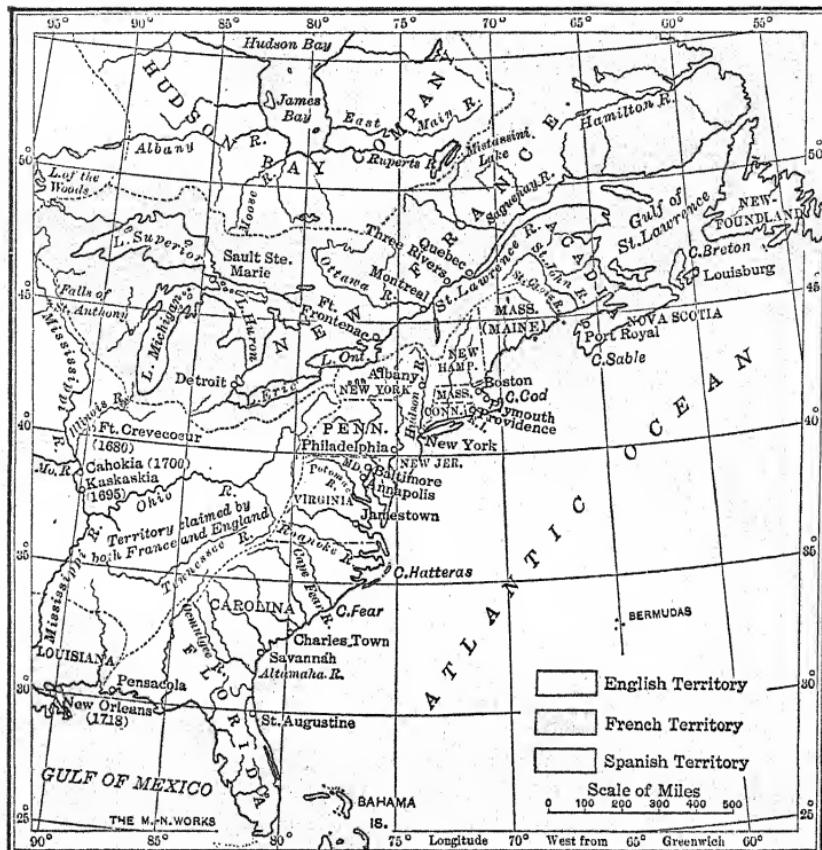
¹ War of the League of Augsburg, 1689-1697 A.D. ("King William's War").

War of the Spanish Succession, 1702-1713 A.D. ("Queen Anne's War").

War of the Austrian Succession, 1740-1748 A.D.

Seven Years' War, 1756-1763 A.D.

War of the American Revolution, 1776-1783 A.D.



NORTH AMERICA AFTER THE PEACE OF Utrecht, 1713 A.D.

each of the rivals tried to destroy the commerce and annex the colonies of the other.

The first period of conflict closed in 1713 A.D., with the Peace of Utrecht, which was as important in the history of colonial America as in the history of Europe. England secured Newfoundland, Acadia (rechristened Nova Scotia), and the extensive region drained by the rivers flowing into Hudson Bay. France, however, kept the best part of her American territories and retained control of the St. Lawrence and the Mississippi. The possession of these two waterways gave her a strong strategic position in the interior of the continent.

The two great European wars which came between 1740-1763 A.D. were naturally reflected in the New World. The

first, known in American history as "King George's War" and the "French and Indian War," proved to be indecisive. The second, similarly known as the "French and Indian War," resulted in the expulsion of the French from North America. It began as a contest for the Ohio Valley. The French wanted it in order to join Canada and Louisiana; the English also wanted it, in order not to be shut out from the fertile region immediately west of the Alleghenies. France had no resources to cope with those of



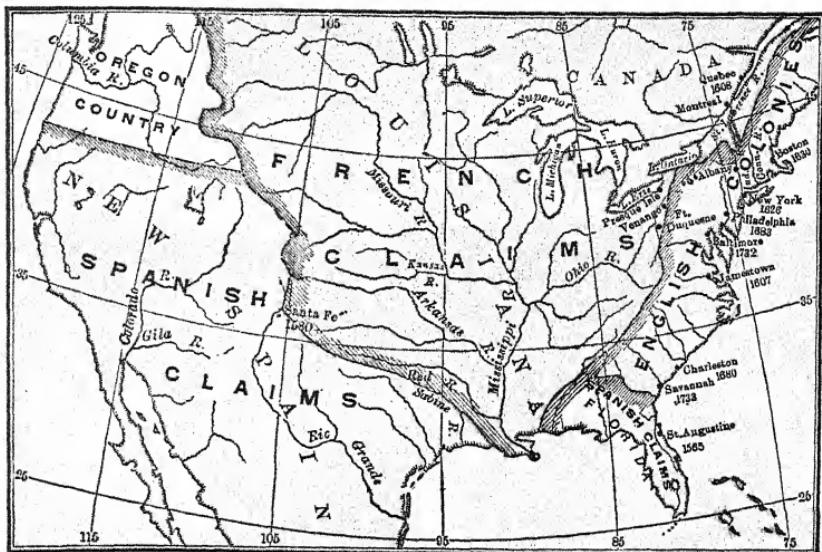
MONTCALM

After the portrait in possession of the present Marquis of Montcalm, Château d'Avèze, France.

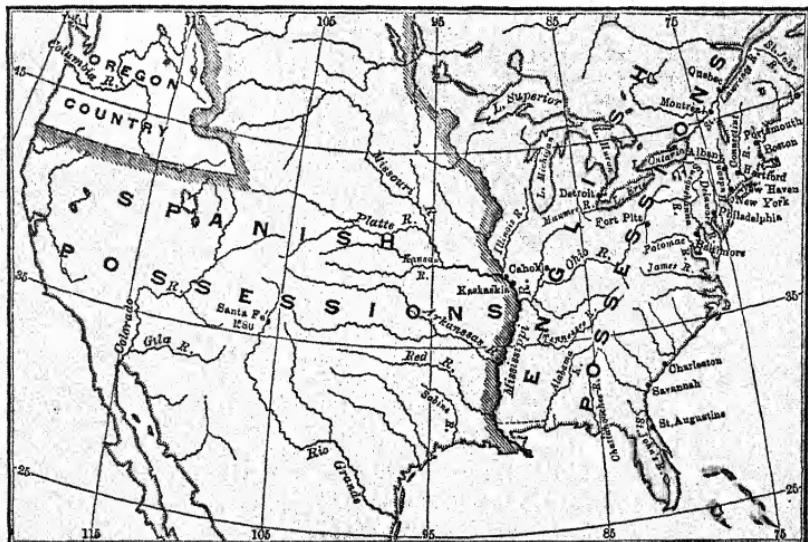
England in America, and the English command of the sea proved decisive. One French post after another was captured: Louisburg, on Cape Breton Island, commanding the Gulf of St. Lawrence; Fort Duquesne,¹ at the junction of the Allegheny and Ohio rivers; Fort Niagara, which guarded the route between Lake Ontario and Lake Erie; and Fort Ticonderoga between Lake George and Lake Champlain. In 1759 A.D. Wolfe defeated the gallant Montcalm under the walls of Quebec, and the fall of that stronghold quickly followed. A year later what remained of the French army surrendered at Montreal. The English flag was now raised over Canada, where it has flown ever since.

The second period of conflict closed in 1763 A.D., with the Peace of Paris. According to its provisions France ceded to England all her North American possessions east of the Mississippi, except two small islands kept for fishing purposes off

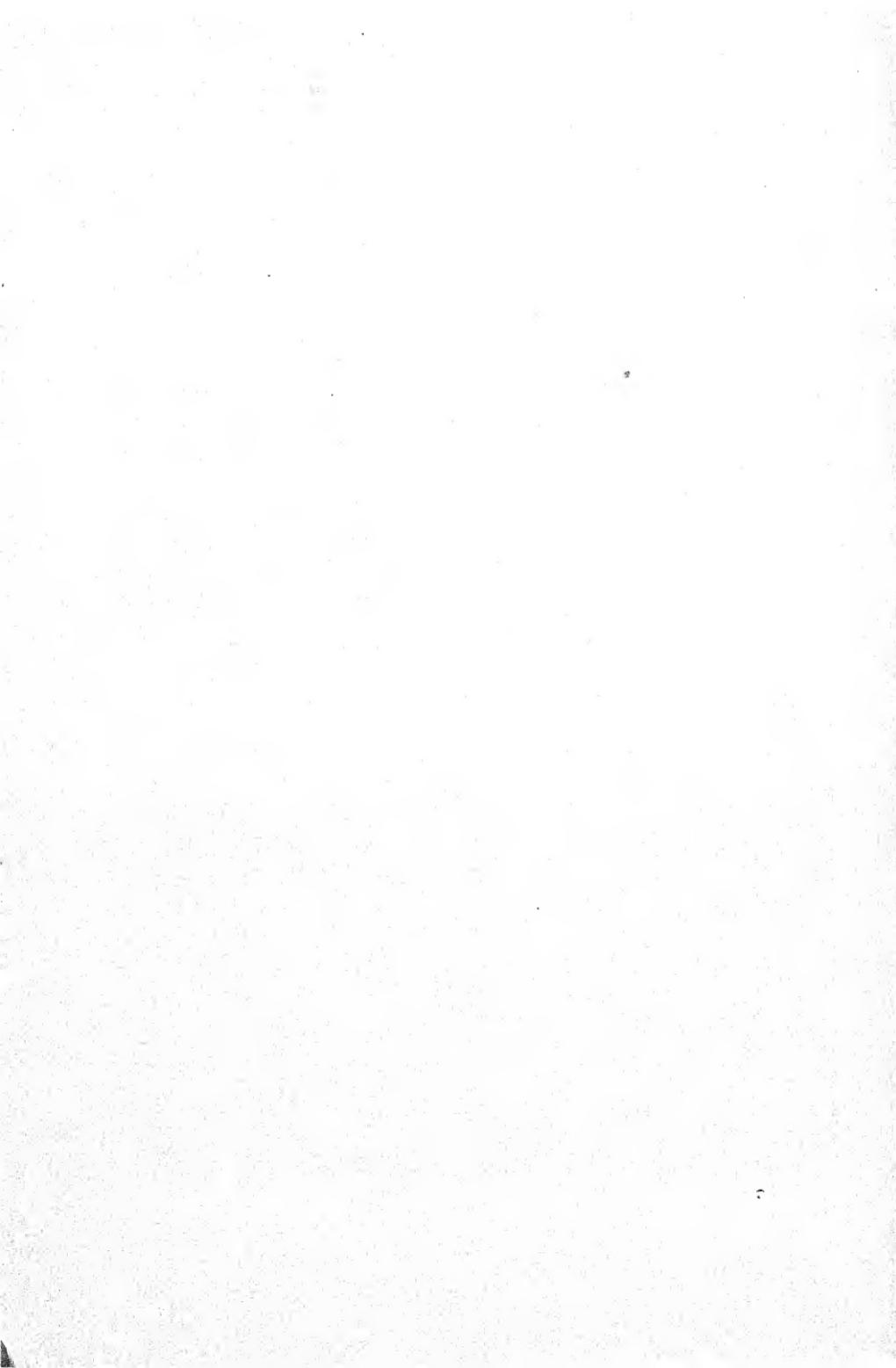
¹ Renamed Fort Pitt after William Pitt, the great prime minister of England; whence the modern Pittsburgh.



CENTRAL NORTH AMERICA, 1755
AT THE BEGINNING OF THE FRENCH AND INDIAN WAR.



CENTRAL NORTH AMERICA, 1763
AFTER THE FRENCH AND INDIAN WAR.
(ACCORDING TO PEACE OF PARIS)



the coast of Newfoundland. Spain, which had also been involved in the war, gave up Florida to England, receiving as compensation the French territories west of the *Provisions of the Peace of Paris, 1763 A.D.* Mississippi. New France was now but a memory. But modern Canada has two millions of French-men, who still hold aloof from the English in language and religion, while Louisiana, now shrunk to the dimensions of an American state, still retains in its laws and many customs of its people the French tradition.

The Peace of Paris marked a great turning point in the history of the thirteen colonies. Relieved of pressure from without and free to expand toward the west and south, they now felt less keenly their dependence on England. Close ties, the ties of common interests, common ideals, and a common origin, still attached them to the mother country; but these were soon to be rudely severed during the period of disturbance, disorder, and violence which culminated in the American Revolution.

England and
the thirteen
colonies



JAMES WOLFE

After the portrait by Schaak in the National Portrait Gallery, London.

Studies

1. On outline maps represent the division of North America (a) after the Peace of Utrecht, and (b) after the Peace of Paris.
2. Identify these dates in colonial history: 1713 A.D.; 1763 A.D.; 1620 A.D.; 1607 A.D.; and 1664 A.D.
3. State the basis of the claims of England, France, Spain, Holland, and Sweden to territory in North America during the seventeenth century.
4. According to the mercantile theory what constituted a "favorable," and what an "unfavorable" balance of trade?
5. What seems to be the chief difference, in principle, between mercantilism and the modern protective policy?
6. How was the colonial policy based on mercantilism opposed to modern ideas of commercial freedom?
7. Why was the joint stock company a more successful method of fostering colonial trade than the regulated company?
8. "The breaking of Spain's naval power is an incident of the first importance in the history of the English colonies." Comment on this statement.

9. Give reasons for the difficulties experienced by the first settlers of Jamestown and Plymouth.
10. Why has Archbishop Laud been called the "father of New England"?
11. Why was the acquisition of New Netherland an important step in the building up of colonial America?
12. Show how the Stuart kings fostered England's expansion in North America.
13. What colonies were founded by Roman Catholics, Cavaliers, Puritans, and Quakers?
14. What is meant by the "transit of civilization from England to America"?
15. Compare the social and industrial conditions in the South with those in New England during the colonial period.
16. Describe the various measures by which England tried to restrict colonial manufactures and trade.
17. "The history of the origin and development of the American nation is one chapter in the history of the development of English freedom." Comment on this statement.
18. Trace on the map (page 751) the course of La Salle's explorations.

APPENDIX

TABLE OF EVENTS AND DATES

(Specially important dates are in italics)

The Middle Ages

- 486 Clovis defeats the Romans at Soissons
493-553 Ostrogothic kingdom in Italy
496 Clovis accepts Christianity
527-565 Justinian, Roman emperor in the East
529 (?) Rule of St. Benedict
568-774 Lombards in Italy
590-604 Pontificate of Gregory the Great
597 Augustine's mission to the Anglo-Saxons
610-641 Heraclius, Roman emperor in the East
622 The Hegira
632-661 The "Orthodox Caliphs"
661-750 The Ommiad Caliphs
711 Arabs and Berbers invade Spain
716-717 Siege of Constantinople by the Arabs
732 Battle of Tours
750-1058 The Abbassid Caliphs
768-814 Reign of Charlemagne
800 Charlemagne crowned Emperor of the Romans
829 England united under Egbert
843 Treaty of Verdun
862 (?) Northmen under Ruric settle in Russia
870 Treaty of Mersen
871-901 (?) Reign of Alfred the Great
911 Northmen settle in northwestern France (Normandy)
962 Otto the Great crowned Holy Roman Emperor
982 Greenland discovered
987-996 Reign of Hugh Capet
988 Christianity introduced into Russia
1000 (?) Vinland discovered
1016 England conquered by Canute
1054 Final rupture of Greek and Roman churches

- 1066 *Battle of Hastings; Norman conquest of England*
 1066-1087 William I, the Conqueror, king of England
 1073-1085 Pontificate of Gregory VII
 1077 Humiliation of Henry IV at Canossa
 1090-1153 St. Bernard
 1095-1291 The Crusades
 1095 *Council of Clermont*
 1099 Capture of Jerusalem
 1147-1149 Second Crusade
 1189-1192 Third Crusade
 1202-1204 Fourth Crusade; sack of Constantinople
 1204-1261 Latin Empire of Constantinople
 1291 *Fall of Acre; end of the crusades*
 1122 Concordat of Worms
 1152-1190 Reign of Frederick I, Barbarossa
 1154-1189 Henry II, king of England
 1180-1223 Philip II, Augustus, king of France
 1181 (?)-1226 St. Francis of Assisi
 1198-1216 Pontificate of Innocent III
 1206-1227 Mongol conquests under Jenghiz Khan
 1215 *Magna Carta*
 1226-1270 Louis IX, the Saint, king of France
 1230 Union of León and Castile
 1237-1240 Mongol conquest of Russia
 1254-1273 The Interregnum
 1261 Fall of Latin Empire of Constantinople
 1271-1295 Travels of Marco Polo
 1272-1307 Edward I, king of England
 1273 *Rudolf of Hapsburg becomes Holy Roman Emperor*
 1285-1314 Philip IV, the Fair, king of France
 1291 First Swiss Confederation
 1295 "Model Parliament" of Edward I
 1309-1377 "Babylonian Captivity" of the Papacy
 1314 Battle of Bannockburn
 1337-1453 Hundred Years' War
 1346 Battle of Crécy
 1356 Battle of Poitiers
 1429 Joan of Arc appears
 1348-1349 Black Death in Europe
 1378-1417 The "Great Schism"
 1381 Peasants' Revolt in England
 1396 Greek first taught at Florence
 1405 Death of Timur the Lame
 1415 John Huss burned

Transition to Modern Times

- 1453 *Constantinople captured by the Ottoman Turks*
 1455-1485 War of the Roses
 1461-1483 Louis XI, king of France
 1462-1505 Ivan III, the Great, tsar of Russia
 1476 Caxton's printing press set up in England
 1479 Castile and Aragon united under Ferdinand and Isabella
 1485-1509 Henry VII, king of England
 1488 Cape of Good Hope rounded by Diaz
 1492 *America discovered by Columbus*
 1497 North America rediscovered by John Cabot
 1498 *Vasco da Gama reaches India*
 1513 Discovery of the Pacific by Balboa
 1517-1555 Reformation in Germany
 1517 *The Ninety-five Theses*
 1520 Burning of the papal bull
 1521 Edict of Worms
 1555 Peace of Augsburg
 1519-1521 Mexico conquered by Cortés
 1519-1522 Magellan's circumnavigation of the globe
 1519-1556 Reign of Charles V
 1531-1537 Peru conquered by Pizarro
 1533-1558 Reformation in England
 1534 Jesuit order founded by Loyola
 1545-1563 Council of Trent
 1556-1598 Reign of Philip II
 1558-1603 Elizabeth, queen of England
 1568-1609 Revolt of the Netherlands
 1571 Battle of Lepanto
 1572 Massacre of St. Bartholomew
 1579 Union of Utrecht
 1588 *Defeat of the Spanish Armada*
 1589-1610 Henry IV, king of France
 1598 *Edict of Nantes*
 1600 English East India Company chartered
 1603-1625 Reign of James I
 1607 *Colonization of Virginia; Jamestown founded*
 1611 Authorized Version of the Bible
 1618-1648 Thirty Years' War
 1620 *Settlement of the Pilgrims at Plymouth*
 1625-1649 Reign of Charles I
 1628 The Petition of Right
 1630-1640 Puritan exodus to Massachusetts

- 1640 Meeting of the Long Parliament
1642-1649 The Great Rebellion
1643-1715 Louis XIV, king of France
1648 Peace of Westphalia
1649 Execution of Charles I
1649-1660 The Commonwealth and the Protectorate
1651 First Navigation Act
1660 Restoration of Charles II
1688-1689 The "Glorious Revolution"
1692 Salem witchcraft persecution
1702-1713 War of the Spanish Succession
1713 Peace of Utrecht
1744-1748 "King George's War"
1754-1763 "French and Indian War"
1763 Peace of Paris

INDEX AND PRONOUNCING VOCABULARY

NOTE.—The pronunciation of most proper names is indicated either by a simplified spelling or by their accentuation and division into syllables. The diacritical marks employed are those found in Webster's *New International Dictionary* and are the following:

ä as in äle.	ö as in öld.	oi as in oil.
å " " senate.	ö " " öbey.	ch " " chair.
â " " care.	ô " " ôrb.	g " " go.
ã " " am.	ö " " ödd.	ng " " sing.
ă " " account.	ö " " soft.	n " " ink.
ää " " arm.	ö " " connect.	th " " then.
å " " ask.	ü " " üse.	th " " thin.
ä " " sofa.	ü " " ünite.	tu " " nature.
é " " eve.	ü " " furn.	du " " verdure.
ë " " event.	ü " " üp.	k for ch as in Ger. ich, ach.
ë " " end.	ü " " circüs.	n as in Fr. bon.
ë " " recent.	ü " " menü.	y " " yet.
ë " " maker.	oo as in food.	zh for z as in azure.
i " " ice.	oo " " foot.	
í " " ill.	ou " " out.	

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